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FOR

1951-52

सत्यमेव जयते

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BY

DR. D. C. SIRCAR, M. A., Ph. D.

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CONTENTS

	PAGES
Topographical Index of Stone Inscriptions	i
Index of Inscriptions arranged according to Dynasties . .	iii
Introduction	1
Appendix A.—Copper Plates	7
Appendix B.—Stone Inscriptions	10
Appendix C.—Photographs	35

PLATES

No. 1. Ghumli Plates of Ranaka Bashkaladeva (A. No. 12)	*Between pages*	*8—9*
No. 2. Hirekerur Inscription of Trailokyamalladeva (B. No. 83)	*Facing page*	*17*
No. 3. Gundlapalle Inscription of Chalukya Kalivitta (B. No. 128)	*Between pages*	*20—21*
No. 4. Some Early Inscriptions— . . .	*Facing page*	*22*
A. Tirupparankunram Brahmi Inscription (B. No. 142) .		
B. Calcutta Museum Inscription in Shell Characters (B. No. 21) .		
C. Calcutta Museum Inscription in Ornamental Characters (B. No. 19)		
D. Tirupparankunram Inscription of Samanta Bhima (B. No. 143)		

Topographical Index of Stone Inscriptions, 1951-52.

Serial No.	District	Sub-division (Taluk, Tahsil, etc.)	Village or Town	No. in List
		ASSAM		
1	Darrang . . .	....	Tezpur . . .	1
2	Kamrup . . .	....	Gauhati . . .	2—12
3	Do. . . .	....	Kānāibarshī . .	13—16
4	Nowgong . . .	....	Baṛgaṅgā . . .	17
		BENGAL, WEST		
5	Calcutta . . .	....	Calcutta . . .	18—30
		BOMBAY		
9	Belgaum . . .	Khanapur . . .	Iṭagi	31
7	Do. . . .	Sampgaon . . .	Bailhoṅgal . . .	32—33
8	Do. . . .	Do. . . .	Beḷavāḍi . . .	34
9	Do. . . .	Do. . . .	Doḍvāḍ . . .	35—40
10	Do. . . .	Do. . . .	Nēsargi . . .	41
11	Dharwar . . .	Bankapur . . .	Hurḷikuppi . . .	42—43
12	Do. . .	Gadag . . .	Hombaḷ . . .	44—50
13	Do. . . .	Kalghatgi . . .	Kalghaṭgi . . .	51—55
14	Do. . . .	Do. . . .	Maḍaki Honnaḷḷi . .	56—57
15	Do. . . .	Kod	Ablūr	58—73
16	Do. . . .	Do. . . .	Bāḷambīḍ . . .	74—78
17	Do. . . .	Do. . . .	Hirekerūr . . .	79—87
18	Do. . . .	Do. . . .	Raṭṭihaḷḷi . . .	88—97
		MADHYA BHARAT		
19	Mandasor (Mandsaur) .	....	Mandasor . . .	98—105
		MADHYA PRADESH		
20	Bilaspur . . .	....	Guñji	106
21	Jabalpur . . .	....	Bheraghat . . .	107—111
22	Do. . .	....	Gurji	112—118
23	Do. . . .	....	Jabalpur . . .	119—123
24	Do. . . .	....	Paonra . . .	124
25	Do. . . .	....	Tewar	125
26	Sagar . . .	Khurai . . .	Pahlechpur (near Ēran)	126—127
		MADRAS		
27	Guntur . . .	Ongole. . . .	Guṇḍlāpalle . . .	128 129
28	Do. . . .	Tenali	Saṅgamjāgarlamūḍi .	130—131
29	Do. . . .	Do. . . .	Tenāli	132—133

Topographical Index of Stone Inscriptions, 1951-52—*concld.*

Serial No.	District	Sub-division (Taluk, Tahsil, etc.)	Village or Town	No. in List
		MADRAS—*concld.*		
30	Krishna	Bezwada	Vijayavāḍa . . .	134
31	Madras	....	Madras . . .	135
32	Madurai	Madurai	Paravai . . .	136—139
33	Do.	Do.	Tirupparaṅkuṉṟam .	140—143
34	South Arcot . .	Tindivanam . .	Kūṉimēḍu . . .	144—145
35	South Kanara . .	Mangalore	Iḍya	146—147
36	Do. . .	Do. . .	Kuḷāi	148
37	Do. . .	Do. . .	Mūlūru (hamlet of Bālē-pūṇi).	149—151
38	Do. . .	Do. . .	Poḷali	152
39	Tanjore	Shiyali . . .	Nāṅgūr . . .	153—155
40	Tiruchirappalli . .	Tiruchirappalli . .	Śrīraṅgam . . .	156—210
41	Do. . .	Perambalūr	Perambalūr . . .	211
42	Do. . .	Do.	Vālikaṇḍapuram . .	212—218
43	Visakhapatnam . .	Sringavarapukota .	Kāpsōmapuram . .	219
		ORISSA		
44	Koraput	Jeypore	Jeypore . . .	220
45	Puri	....	Bhubaneswar . .	221—238
		TRIPURA		
46	....	....	Āgartalā . . .	239 243
47	....	....	Mahārāṇī . . .	244—246
48	....	....	Udayapur . . .	247—258
		UTTAR PRADESH		
49	Lucknow	....	Lucknow . . .	259—265

Index of Inscriptions arranged according to Dynasties.

Dynasty	Appendix	Number
Ahom	B	2, 4, 6, 13—14
Aṭhagaḍha, Royal family of	A	20
Bhañja	A	10—11
Bhauma-Kara	B	230
Bhauma-Nāraka	B	17
Bhūtāmbilī, Kings of	A	12
Carnatic, Nawabs of	B	135
Chālukya, Eastern	B	128, 134
Chālukya, Western	B	33, 37—38, 44, 49, 51, 62—63, 72 74-76, 78, 79, 82-84, 96.
Chandēlla	B	259—60
Chēdi-Mahāmēghavāhana	B	224
Chōḷa	B	154—58, 167—69, 180—82, 187, 210.
Gaṅga, Eastern	A	5—7
Gupta	B	127
Kadamba of Goa	A	2—3
	B	35, 39, 56
Kaḷachurya	B	65, 94
Keḷadi	A	8
Kēraḷa	B	179
Kushāṇa	B	24, 29
Lōdī	B	211, 217
Mahākshatrapa (Śaka)	B	126
Māṭhara	A	4
Mlēchchha (Sālastambha)	B	1
Pāla	A	1
Pāṇḍya	B	137
Raṭṭa	B	41
Tripurā Kings of	A	13—19
Vijayanagara	B	239—50, 252, 254, 255—57
	A	9
	B	48, 67, 87, 89, 161, 183, 185, 190—94, 206, 209.
Yādava	B	42, 66, 68, 70, 77, 80—81, 92—93, 95, 97.
Miscellaneous	B	3, 5, 7—12, 15—16, 18—23, 25—28, 30—32, 34, 36, 40, 43, 45—47, 50, 52—55, 57—61, 64, 69,71, 73, 85—86, 88, 90—91, 98—125, 129—33, 136, 138—53, 159—60, 162—66, 170—78, 184, 186, 188—89, 195—205, 207—08, 212—16, 218—23, 225—29, 231—38, 251, 253, 258, 261—65.

2 nd[â]-viḷakk[i]ṉukku **Vâṇakôvaraiyar** dêviyâr=[I]lâḍaigaḷ magaḷâ[r*] Na... Kulamâṇ[i]kka-

3 **ttâr** vaitta poṉ ṉadiṉaiñ(ṅ)-gaḻañju [|*] i-pponnukku kaḻañjiṉ-vây=ttiṅgaḷ uri

4 ppaḍiyâl iravum pagalum nandâ-viḷakk=erippippôm=âṉô=naga[ra*]ttôm [|*]

5 idu paṉ-Mâhêśvara-rak[sh]ai [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the fifth year of king **Parakêsarivarman,— Naṅgai Kulamâṇikkattâr,** the queen of **Vâṇakôvaraiyar** (*and*) the daughter of **Ilâḍaigaḷ,**[1] gave fifteen *kaḻañju* of gold for a perpetual lamp to the god of the **Tiruvîraṭṭâṇam** (*temple*).

(L. 3.) For this gold, we, the citizens, shall cause to burn a pe... p night and day, at the rate of one *uri* (of oil) per month for each *kaḻañju.*

(L. ...) This (*gift is placed under*) the protection of all Mâ...

E. and F.—INSCRIPTIONS OF PARANTAKA I.

These two Tamil inscriptions (Nos. 279 and 280 of 1902) belong to the reign of "**Parakêsarivarman who took Madirai (Madhurâ),**" *i.e.* of the **Chôḷa** king Parântaka I.[2] The first is dated in his 28th and the second, which follows it in line 4, in his 33rd year.

The inscription E. records the gift of a lamp by a daughter of **Kayiṟûr Perumâṉâr,** a chief of **Milâḍu,** and the inscription F. refers to a similar gift by the regiment of prince **Arikulakêsarin.** The same prince is mentioned as 'the royal son of the Chôḷa king' in an inscription of the 24th year of Parântaka I. at Tiruppandurutti near Tanjore.[3] He is perhaps identical with **Ariṁjaya,** the third son of Parântaka I.[4]

TEXT OF E. AND F.

1 Svasti śrî [||*] **Madirai koṇḍa** kô=**Pparakêśaripanma[r*]kk**=iyâṇḍu 28âvadu **Malâṭṭu=Kkuṟukkai-**

2 **kûṟṟattu Tirukkôvalûr Tiruvi(vî)raṭṭâṇattu**=Pperumâḷukku oru-nondâ-viḷakku[k*]ku **Mi[l]âḍ-uḍaiyâr**

3 **Kayiṟûr=Pperum[â]ṉâr** magaḷâr **Râjadêviyâr Têśaḍakki Perumâṉâr** vaitta śâvâ m[û]vâ=ppêr-âḍu nû-

4 ṟu [|*] ivai pan-Mâhêśvara-rakshai ||௳ Svasti śrî [||*] **Madirai koṇḍa** kô=**Pparakêśaripanma[r*]kk**=iyâṇḍu [3]3âvadu **Tiruk-**

5 **kôvalûr Tiruvi(vî)raṭṭâṇattu** Mah[â*]dêvarkku piḷḷaiyâr **Arikulakêśariyâr** paḍaiyâr Malaiyâṇa-oṟṟaichchêvagar oru-

6 nondâ-viḷakkukku śandirâdittavall=eriya vaitta śâvâ mu(mû)vâ=ppêr-âḍu nûṟu [|*] ...i pan-Mâhêśvara-rakshai || [௳]

TRANSLATION OF E.

Hail! Prosperity! In the 28th year of king **Parakêsarivarman who took Madirai,— Râjadêviyâr Têśaḍakki**[5] **Perumâṉâr,** the daughter of the lord of **Milâḍu, Kayiṟûr**

---

[1] The name of this person suggests that she may have been connected with the Lâṭa chiefs of the North Arcot district; see above, p. 134 and note 4.

[2] See above, p. 133 and note 6.

[3] Published by Mr. Venkayya in the *Madras Christian College Magazine* of August 1890.

[4] No. 6 of the Table in *South-Ind. Inscr.* Vol. I. p. 112.

[5] This word means 'the subduer of the lustre (of enemies).' Both this surname and the following title *Perumâṉâr* would be more appropriate for a prince, than for a princess.

...mâṇâr, gave one hundred undying (*and*) unaging big sheep[1] for one perpetual lamp to ... *god*) Perumâḷ[2] of the **Tiruvîraṭṭâṇam** (*temple*) at **Tirukkôvalûr** in **Kuṟukkai-kûṟṟam,** (*a subdivision*) of **Malâḍu.** These (*sheep are placed under*) the protection of all Mâhêśvaras.

TRANSLATION OF F.

Hail! Prosperity! In the 33rd year of king **Parakêsarivarman who took Madirai,**— the Malaiyâṇa-oṟṟaichchêvagar,[3] the regiment of prince **Arikulakêsariyâr,** gave one hundred undying (*and*) unaging big sheep for one perpetual lamp, (*which was*) to burn as long as the moon and the sun shall last, to (*the god*) Mahâdêva of the **Tiruvîraṭṭâṇam** (*temple*) at **Tirukkôval**... (*sheep are placed under*) the protection of all Mâhêśvar...

...INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 268 of 1902) is dated in the 21st year of **Kaṇṇara**... of the **Râshṭrakûṭa** king Kṛishṇa III.[4] It records a grant of land by the **Vaidu**... ...**ahârâja Śandayaṉ Tiruvayaṉ** and (his queen) **Śûttiradêvi.**[5]

The Vaidumbas appear to have been local chiefs. One of them is stated to have been defeated by Pâṇḍya I.[6] ... 'Sandayaṉ Tiruvayaṉ,' *i.e.* Tiruvayaṉ, the son of Śandayaṉ, has to be identified with **Tiruvaiyaṉ,** the father of **Śaṁkaradêva** who was a contemporary of **Râjarâja I.**[7] and who is called a Vaidumba in an inscription of Râjêndra-Chôḷa I.[8]

The subjoined grant of Tiruvayaṉ is quoted, and the names and measurements of the fields are repeated, in an inscription of Râjarâja I. (No. 236 of 1902), which has been utilized for the translation of the present record.

TEXT.

1 Svasti śrî [||*] **Kaṇṇaradêvaṟk=iyâṇḍu** irubattonṟâvadu **Malâṭṭu=Kkuṟukkai-kkûṟṟattu Tirukkôvalûr=Ttiruvi(vî)raṭṭâṇam=uḍaiya** perumâṇa-

2 ḍigaḷukku **Vaidumba-mahârâjar Śandayaṉ Tiruvayaṉ Tirukkôvalûr** sabhaiyâr-iḍai yâṉ vilai-koṇḍa bhûmi **Uṇaṅgalpûṇḍi**-[9]

3 **yiṟ**=paḍu=nilam naṉśeyum puṉśeyum Bagavanda-kkaḷaṉi irubatteṭṭum Kâḍêṟu kâlu=Marattuḷâṉ-vêli eṭṭum Kaḷarmêḍu ki(kî)ḻiṉa

4 pattum mêlaṇa iraṇḍu mâvum Kaḷiya-kkaḷaṉi Kôṟpâḍu eṭṭu mâvum [|*] ittaṉai nilamum poṉ kuḍuttu iṟai iḻichchi âḷvâr-

5 kku=ttiruvamudu [i]raṭṭikku nivandañ=jeydu kuḍuttêṉ **Tiruvayaṉ-êṉ** [|*] ivaiyiṟṟil Kaḍambaṉum=Uttiraṉ-iḍai=**Chchûttiradêvi** koṉ-

6 ḍu kuḍuttaṉa pattu=chcheṟuvum Uvachcha-kaḷaṉ [|*] idu pan-Mâhêśvarar=irakshai ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-first year of **Kaṇṇaradêva,**— I, the **Vaidumba-mahârâja Śandayaṉ Tiruvayaṉ,** purchased from the members of the assembly of **Tirukkôvalûr** (*the following*) wet land and dry land, situated in **Uṇaṅgalpûṇḍi:**— the

[1] See above, p. 134, note 2.

[2] See above, p. 139, note 9.

[3] *I.e.* 'the unrivalled warriors of Malayâḷam.' This was perhaps a regiment of Nairs.

[4] See above, p. 135 and note 3.

[5] This name may correspond in Sanskṛit either to Sûtradêvî or to Śûdradêvî.

[6] *South-Ind. Inscr.* Vol. II. p. 387, verse 9.

[7] *South-Ind. Inscr.* Vol. III. p. 104.

[8] *Ibid.* p. 108. For other references to the Vaidumbas see *ibid.* p. 106.

[9] The *i* of *ḍi* is expressed twice.

ANNUAL REPORT ON INDIAN EPIGRAPHY FOR 1951-52

INTRODUCTION

A.—*Copper Plates*

Andhavaram, a small village in the Narasannapeta Taluk of the Srikakulam District, Madras State, has yielded an urn containing four sets of copper plates. The urn was exposed from a mound at the foot of a banyan tree. One (No. 4) of these four sets belongs to the Māṭhara king Anantaśaktivarman, lord of Kaliṅga, and the rest to the rulers of the Eastern Gaṅga dynasty. The charter of Anantaśaktivarman was issued from Vijayapura in the 14th year of his reign while he was camping there with his army. It records the renewal of the grant of the village Āndōrēppa, i.e. modern Andhavaram, made by the king to the same Brāhmaṇas in whose favour it had been formerly granted by Āryaka-Śakti-bhaṭṭāraka. In this expression, the word *āryaka* seems to indicate 'grandfather' and Śakti-bhaṭṭāraka is probably none other than the Māṭhara king Śaktivarman of the Ragolu plates (*Ep. Ind.*, Vol. XII, pp 1 ff.). Anantaśaktivarman thus appears to have been the grandson of Śaktivarman. The reference to the issue of the charter from the camp at Vijayapura probably indicates that the king was engaged in a military expedition, the details of which are not forthcoming. There is, however, some evidence to show that the Māṭharas originally ruled from Pishṭapura in Southern Kaliṅga and that the Māṭhara kings extended their power to Central Kaliṅga and issued charters from Siṁhapura in that area. Vijayapura whence the present record was issued was also apparently situated in Central Kaliṅga. The inscription has been published in *Ep. Ind.*, Vol. XXVIII, pp. 175 ff.

Of the other three sets of plates, two (Nos. 5 and 6) were issued from Kaliṅga-nagara respectively by the Eastern Gaṅga kings Indravarman and Anantavarman. The former (published in *Ep. Ind.*, Vol. XXX, pp. 37 ff.) records the grant of the village of Tōṭavāṭaka in Krōshṭukavartanī as an *agrahāra* to several Brāhmaṇas of the village of Andōrakāgrahāra. The record is stated to have been written by Prabhākara under orders of Śrī-Lōkārṇavadēva who is described as one who vanquished many foes. The charter was issued on the occasion of a solar eclipse on the newmoon day of Śrāvaṇa in the year 133 of the *Tumburu-vaṁśa-rājya-saṁvatsara.* There is no doubt that the reckoning is identical with the era usually mentioned in the records of the Gaṅga kings as *pravardhamāna-vijayarājya-saṁvatsara* or *Gāṅgēya-vaṁśa-pravardhamāna-vijayarājya-saṁvatsara.* The nomenclature of the era in the record under study reminds us of the Santa-Bommali plates (Bhandarkar's List, No. 2053) which were issued by the Kadamba feudatory of a Gaṅga monarch and refer to the era in question as *Gaṅga-Kadamba-vaṁśa-pravardhamāna-vijayarājya-saṁvatsara.* It seems therefore that Lōkārṇava, under whose orders the charter was written, was a Tumburu feudatory of the Gaṅga king Indravarman and the real donor of the grant that was ratified by the latter (cf. *Ep. Ind.*, Vol. XXX, pp. 52-53). The date of the record is written in numerical symbols as well as in words as *śatē triṁśaty-adhikē*, and the word *trayas* before *triṁśati* is omitted through oversight. The village of Tōṭavāṭaka seems to be identical with modern Tōṭāḍa or Tōdavāḍa, about eight miles from Andhavaram, the findspot of the record. Andōraka in *Andōrakāgrahāra* appears to be an early form of the name Andhavaram which is also called Āndōrēppa in the record of the Māṭhara king Anantaśaktivarman reviewed above.

Copper plate No. 6 was issued by the Eastern Gaṅga king Anantavarman in the year 216 (of the Gaṅga era). It records the grant of Śakunagrāma situated in the Varāhavarttanī *vishaya* to the Brāhmaṇa residents of Ānandapura. It may be noted in this connection that the gift village Śakunaka in Varāha-varttanī is also mentioned in the Madras Museum plates of Anantaśaktivarman (cf. *Ep. Ind.*, Vol. XXVIII, pp. 226 ff.). It is interesting to note that Dantapura mentioned in this record as lying on the boundary of the gift village was one of the early seats of the Eastern Gaṅga government (cf. No. 7).

Two sets of plates (Nos. 10 and 11, published in *Ep. Ind.*, Vol. XXVIII, pp. 272 ff.)were received for examination from the Superintendent of Archaeology and Museum, Government of Orissa. Both of them belong to the Bhañja dynasty. No. 10, issued from Vañjulvaka, is dated in the first year of Śilābhañja Tribhuvanakalaśa and records the grant of the village of Dēūlaḍḍa in Śalvaḍa-vishaya in favour of the Brāhmaṇa Lumvādēva. This is the only record of the king so far discovered. It furnishes the information that Śilābhañja was the son of Diśābhañja and grandson of Raṇabhañja. Since the grant was issued from Vañjulvaka and not from Dhṛitipura, the earlier capital of these Bhañjas, Śilābhañja Tribhuvanakalaśa may be identified with Śilābhañja II, represented in some records of the family as the son of Digbhañja (a variant of *Diśābhañja*) and grandson of Raṇabhañja of Dhṛitipura. No. 11 was also issued from Vañjulvaka by *Rāṇaka* Nēṭṭabhañja Tribhuvanakalaśa who bears the epithet *Paramavaishṇava.* The king is represented as the son of Rāyabhañjadēva and grandson of Pṛithvībhañjadēva. It seems that Nēṭṭabhañja Tribhuvanakalaśa flourished sometime after another king of the Bhañja family of Vañjulvaka, named Nēṭṭabhañja Kalyāṇakalaśa II. The charter records the grant of the village of Sēḍā in the Nānākhaṇḍa *vishaya* to *Bhaṭṭa* Dāuli hailing from Vātalaviḍima in the 13th year of the king's reign. The document which is stated to have been registered by Jīvalōkamahādēvī, probably a queen of Nēṭṭabhañja, bears on its seal the emblem of a lion facing left.

No. 12 discovered at Ghūmlī in Nawanagar (Saurashtra) was secured for examination from the Superintendent of Archaeology, Government of Saurashtra. It belongs to *Rāṇaka* Bāshkaladēva, surnamed Kuṁkumalōla, and registers the grant of the village of Karalī situated in Jyēshṭuka-dēśa in Bhūtāmbilī that formed a part of Nava-Surāshṭra-maṇḍala. The donee was the Brāhmaṇa Dāmōdara, a resident of Aṇahilapura. The grant was made by the king at Yajñavaṭa-tīrtha on the occasion of his pilgrimage to Piṇḍatāraka on Monday the 15th of the bright half of Vaiśākha in V. S. 1045. The date corresponds to April 22, 989 A. D. The village of Ghūmlī previously yielded six other copper-plate grants, all of which belong to kings of the Saindhava family ruling at Bhūtāmbilikā (modern Ghūmlī) from *circa* 740 to 920 A. D. (cf. *Ep. Ind.*, Vol. XXVI, p. 222). Between Jāīka II (899-919 A. D.), who is the latest known member of the family claiming descent from the Jayadratha *vaṁśa*, and *Rāṇaka* Bāshkaladēva of the present record, there is a gap of about 70 years. Bāshkaladēva was apparently not a member of the same family. The inscription has been published in *Ep. Ind.*, Vol. XXXI, pp. 11 ff.

No. 1, from Bangaon (Bhagalpur District, Bihar), is a Pāla charter issued from the *Jayaskandhāvāra* at Kāñchanapura which is as yet unknown from any other Pāla inscription. It is dated in the 17th year of the reign of king Vigrahapāla III, son of Nayapāla. The date is important inasmuch as it proves that scholars, who favour a short reign-period for Vigrahapāla III and a longer one for his grandfather Vigrahapāla II, are wrong. The charter records the grant of a plot of land, situated at Vasukāvartta in the Hōdrēya *vishaya* of Tīrabhukti (modern Tirhut in North Bihar), actually made by a Brāhmaṇa officer of the Pāla emperor out of his own fief, although it has been represented as a grant of the emperor himself. This was due to the fact that the king had to ratify the creation of rent-free holdings by his fief-holders. The inscription points to the great esteem in which the Brāhmaṇas of Kōlāñcha were held by the local Brāhmaṇas of Eastern India in the early medieval period. This fact may have been responsible for the growth of Kulinism in North Bihar and Bengal. Prahastitarāja, described as a son of the Pāla king, figures as the *dūta* of the record and is also referred to as a *mantrin*. This record is published in *Ep. Ind.*, Vol. XXIX, pp. 48 ff.

No. 3 from Pañjim (Goa) is a charter of king Jayakēśin I of the Kadamba house of Goa. It records the grant of a deserted village called Laghumōrambikā in Gōpaka-dvīpa-vishaya to Chhaḍama, the chief of the king's bodyguards, evidently for populating it. It was stipulated that the donee should pay rent at the rate of thirty Bhairava-nishkas annually for the first ten years and thirtyfive Bhairava-nishkas per year subsequently. The record is dated Śaka 981 corresponding to 1059 A.D.

Another copper-plate charter (No. 2) of this family comes from Sadāśivagaḍ (North Kanara District, Bombay). It records the grant of land at Aruvige, a village included in the tract of Maṟṟuvaṭṭugaḍalu, by king Vijayāditya in favour of a Brāhmaṇa named Gōvinda. It is interesting to note that Vijayāditya is

here represented as the ruling king in Śaka 1102, Vikārin, Kārttika-śu. 12, Sunday, regularly corresponding to 1179 A. D., October 14. The fact that Śivachitta-Permāḍi, who was the elder brother of Vijayāditya, is not mentioned as the ruling monarch renders it probable that the latter began to rule independently from about the date of this inscription. The seal of the charter bears the legend *śrī-Vishṇudāsaḥ*, in Nāgarī characters, above the figure of a rampant lion facing left with its tail twisted and turned up. This record has been published in *Ep. Ind.*, Vol. XXIX, pp. 29 ff.

No. 9 was secured from Muḍikoṇḍāṇ, Nannilam Taluk, Tanjore District. It is dated in Śaka 1486 during the reign of Sadāśivarāya of Vijayanagara and records the grant of the village of Muḍigoṇḍāṇ, together with its hamlets, to a number of Brāhmaṇas by Achyuta, son of Sevvappa-Nāyaka. The *vijñapti* of the grant was Rāmarāja of Āravīḍu. From the description of the donor given in the plates, he appears to be identical with the Nāyaka chief of that name who ruled over Tanjore during this period. Among the donees whose names are given at the end of the grant, figures a poet named Vēṅkaṭādri. He is described as well-versed in the Vaishṇavite lore including the *Draviḍ-āgama*, i.e. the *Nālāyira Divya-prabandham*, and as the son of Aubaḷārya of the Śrīvatsa *gōtra*, Āpastamba *sūtra* and Yajus *śākhā*. Another donee mentioned in the charter is Āchchā-dīkshita who was the son of Appayādhvarin of the Bhāradvāja *gōtra* and Drāhyāyaṇa *sūtra* and belonged probably to the family of Appayya-dīkshita.

B.—*Stone Inscriptions*

Three new Brāhmī inscriptions (Nos. 140-142), copied in the caverns on the hill at Tirupparaṅkuṉṟam, near Madurai, Madras State, are the earliest epigraphs in the year's collection. They were exposed to view in the course of repairs carried out recently to these caverns. They belong to the same class of records as those found in other caverns in the Districts of Madurai, Ramanathapuram and Tirunelveli in South India (cf. *A. R. Ep.*, 1912, p. 50 and Plate). Probably they record the names of persons who carved out the stone beds in these caverns.

In the rock-cut cave temple of Subrahmaṇya at Tirupparaṅkuṉṟam, a Sanskrit inscription (No. 143), engraved in florid Grantha characters on the lintel of the door-way of the Durgā shrine, was copied. It consists of a single verse in the *Sragdharā* metre and records that *Sāmanta* Bhīma, who appears to have belonged to a Vaidya family, excavated the Śiva temple on the hill and installed in it an image of Gaṇapati in the Kali year 3874 (773 A. D.), *Taisha* (*Pushya*) 6. Māṟaṅgāri, another member of this family, already known from an inscription at Ānamalai, about 15 miles from Tirupparaṅkuṉṟam excavated a rock-cut temple for Vishṇu in the Kali year 3871 (770 A. D.), three years before the date of the record under review (cf. *Ep. Ind.*, Vol. VIII, pp. 317 ff.). In the present record the hill is called *Paramaśikharin* which is obviously the Sanskrit rendering of the Tamil name Tirupparaṅkuṉṟam.

No. 1 on a boulder in the bed of the Brahmaputra river near Tezpur in the Darrang District, Assam, belongs to king Harjaravarman of the Mlēchchha (Sālastambha) dynasty of Prāgjyōtisha and is dated in the Gupta year 510 (829 A. D.). See P. N. Bhattacharya, *Kāmarūpaśāsanāvalī*, pp. 185 ff. It is worthy of note that the Gupta era was in use in Assam during this period when the Vikrama and Śaka eras were popular in other regions. Another inscription (No. 15) on a rock at Kānāibarshī, on the other side of the Brahmaputra near Gauhati, is dated Madhumāsa (Chaitra) 13, Śaka 1127 which is given in figures as well as in the chronogram *turaga-yugm-ēśa* (*īśa*=11, *yugma*=2, *turaga*=7). It records the defeat of the Turushkas (Muhammadans) in Kāmarūpa on the said date corresponding to the 7th March, 1206 A. D. (cf. P. N. Bhattacharya, op. cit., introduction, p. 44).

At Guṇḍlāpalle in the Ongole Taluk of the Guntur District, Madras State, was copied an undated and damaged Telugu inscription (No. 128) of the time of Vijayāditya, apparently of the Eastern Chālukya family. It records a gift of land made by his subordinate Kaḍeyarāja and mentions Aytakavva, the wife (*dēvu*) of Kali-Viṭrāju (i.e. Kali-Viṭṭa-rāja). The imprecation at the end of the record states that those who would destroy the gift should be considered as traitors to Tribhuvanāṅkuśa. Since *Tribhuvanāṅkuśa* was the title of some of the kings of the Eastern Chālukya dynasty, king Vijayāditya of the record must have been a member of this family. His identity, however, is doubtful. The record may

be assigned palaeographically to a date about the 9th century. During this period there were two kings who bore the name Vijayāditya, viz. Vijayāditya II Narēndra-Mṛigarāja (*circa* 799-847 A. D.) and Guṇaga Vijayāditya III (*circa* 848-92 A. D.). The former had a son called Kali-Vishṇuvardhana or Kali-Viṭṭarasa who was the father of Guṇaga Vijayāditya. As no other member of the family is known to have borne this name, Kali-Viṭrāju of the present record may be identified with the said prince. Whether Vijayāditya of the inscription was his father or son, however, cannot be stated with any degree of certainty. But Kaḍeyarāju, the officer mentioned in the record, figures often in the inscriptions of the time of Guṇaga Vijayāditya III and it is more probable that the ruler during whose reign the present epigraph was incised was Guṇaga Vijayāditya himself. From the Ponangy plates (*A. R. Ep.*, C. P. No. 3 of 1908-9) we know that the Rāshṭrakūṭa princess Śīlamahādēvī was the queen of Kali-Viṭṭarasa and the mother of Guṇaga Vijayāditya. Aytakavva figuring in the present record is therefore another queen of this king not so far known from any other source.

Nos. 149-50 are two Kannaḍa inscriptions copied at Mūḷūr within the village of Bāḷepuṇi in the Mangalore Taluk of the South Kanara District. They are engraved on the obverse and reverse sides of a slab in characters assignable to the 10th century A. D. One of them (No. 150) records the excavation of a tank in memory of a chief named Kiḷḷa Vikramāditya. The other record (No. 149) mentions Kiḷḷa Kannayya as the younger brother of Kiḷḷa Vikramāditya and introduces him with the title *Mūlapura-paramēśvara*. Apparently *Kiḷḷa* here indicates the family to which these chiefs belonged. Mūlapura is evidently the locality known as Mūḷūr which forms a part of Bāḷepuṇi.

From Hirēkerūr, Dharwar District, comes an interesting inscription (No. 83) which belongs to the reign of the Western Chālukya king Sōmēśvara I and is dated Śaka 983 (1060 A. D.). It describes the exploits of a military officer of the monarch, named Guṇḍamayya, who bore the epithets *Narmadānady-ubhaya-taṭa-rājahaṁsa*, *Maḷava-dhūmakētu*, *Maṇḍavakōṭ-ōllaṁghana*, *Dhārānagarakutūhala* and *Mummaṇi-jaḷadhi-baḍavānala*. The epithets show that this commander of the Chālukya army distinguished himself in the northern expedition of the Chālukya king against the kingdom of Malwa. The epithet *Mummaṇi-jaḷadhi-baḍavānaḷa* occurring in the epigraph suggests that he participated in another expedition of his master against the forces of Mummuṇi, the Śilāhāra chief of Northern Konkan. This Mummuṇi was ruling in 1059-60 A. D. as known from the Ambarnāth stone inscription (*Bombay Gazetteer*, Vol. I, part ii, pp. 18, 543).

Nos. 156-210 were copied at the Raṅganāthasvāmin temple at Śrīraṅgam in the Tiruchirappalli District.

Nos. 167 and 169 at the entrance of the *Nāḻikēṭṭānvāśal* belong to Kulōttuṅga-chōḻa I (*circa* 1070-1120 A. D.) and mention Araiyaṉ Rājēndraśōḻaṉ *alias* Rājanārāyaṇa Muṇaiyadaraiyar, the chief of Koṭṭūr and a *Sēnāpati* under the king, and Vīra-Vichchādira (Vidyādhara) Mūvēndavēḷār, the *Śrīkāryam* officer of the temple. The former figures as a donor to the god at Kāḷahasti in the 26th year of the king's reign (Nos. 157 and 158 of 1922), while another member of the same family, Gaṅgaikoṇḍaśōḻa-Muṇaiyadaraiyar *alias* Arigaṇḍadēva Āyarkoḻundanār of Koṭṭūr, figures also as a *Sēnāpati* in other inscriptions copied earlier in this temple (*A. R. Ep.*, Nos. 122 and 123 of 1938). No. 182 is also dated in the 26th regnal year of the king; but the grant portion of the record seems to have been deliberately effaced. The latest record of the king in the collection is No. 210 which is dated in the 42nd year of his reign. Unlike the others, this inscription does not contain any *praśasti*, but commences straightaway with the mention of the date. It registers certain provisions made by the chief Vāṇakōvaraiyar for the sacred bath of the deity on the *ēkādaśī* day of every fortnight. Yet another damaged inscription (No. 187) seems to record a sumptuous provision of 10,000 *kalam* of paddy for the temple surpassing a similar gift of 2,000 *kalam* of paddy recorded in another epigraph copied from the temple (*A. R. Ep.*, No. 44 of 1948-49).

Nos. 156-58 engraved in the niches on the inner walls of the *Āryabhaṭṭāḷ-vāśal* belong to Rājarāja III and are dated in the 23rd regnal year of the king corresponding to 1239 A. D. Of these, the first and the last, viz. Nos. 156 and 158, mention Goppaṇa and Chaṭṭaya both of whom held the office of *Sēnaibōga* under Valaya or Vallaiya-daṇḍanāyaka, one of the generals of Dēvaṉ Sōmēśvaradēvaṉ. No. 158 mentions this general as Bōgaya-daṇḍanāyakar-Vallaiya-daṇḍanāyaka. Dēvaṉ Sōmēśvaradēvaṉ, referred to as the overlord probably of both these generals, is obviously the Hoysaḷa king Sōmēśvara. The relationship between

Bōgaya and Vallaiya is not clearly stated in the inscription. They may be related to each other as father and son. But an inscription (*Ep. Carn.*, Vol. IV, Kr. 63) from Gōvindanhaḷḷi, dated Śaka 1159 (1237 A. D.), describes two generals named Bōgayya and Mallayya as sons of Kētana and as recipients, from king Sōmēśvara, of a grant of eleven villages which they, in their turn, conferred on several Brāhmaṇas in the presence of god Śrī-Rāmanātha at Sētu. In view of the proximity of the date of this record to that of the inscription under review, it may be surmised that Bōgayya and Mallayya may be identical with Bōgaya and Vallaiya of the Śrīraṅgam epigraph, in which case Mallayya will have to be construed as another form of Vallaiya. It is not unlikely too that, of the two brothers Bōgaya and Mallaya of the Gōvindanhaḷḷi record, the former's (i.e. Bōgayya's) son was Vallaiya.

A fragment of a Chōḷa epigraph (No. 168) on the outer tiers of the *Nāḻikēṭṭān-vāsal* is of some interest. It seems to refer to the settlement of accounts amounting to 940 *kāśu*, for the non-payment of which Pāradāyaṉ Tiruvaraṅga-Purushōttamaṉ suffered imprisonment (*śiṟai-irundu*). The accounts, as the record says, were settled by the officer Rājēndrachōḷa-Mūvēndavēḷār. The epigraph affords an instance of punishment by imprisonment, not commonly met with in inscriptions.

Two large stone pillars in the passage of the *Nāḻikēṭṭānvāśal* bear epigraphs surmounted by graffito designs, one of which represents a rampant tiger with open mouth, raised right foot and twisted tail, and the other the mythical bird *Gaṇḍabhēruṇḍa*. The inscription (No. 177) engraved below the latter emblem is too damaged to yield any information. All that could possibly be said is that it mentions Kaṇṇanūr.

No. 179, engraved in characters of about the 15th century A. D. below the design of a rampant tiger, is a Chēra record which commences with a Sanskrit verse giving a genealogical account of the Kēraḷa king Champaka. It describes him as the daughter's son (*dauhitra*) of king Jayasiṁha, son of Gōdēśvara, the sister's son of Kulaśēkhara and the brother of Mārttāṇḍa. A bilingual inscription (Nos. 126 and 127 of 1905) on a bell in the Nambi temple at Tirukkuṟuṅguḍi in the Tirunelvēli District dated in Kollam 644 (1469 A. D.) mentions the Chēra king Āditya as the donor of the bell and traces his descent from the lineage of Jayasiṁha (*Jayasiṁh-ānvaya*). It is difficult to determine whether this Āditya is to be regarded as identical with the donor Champaka of the record under review, which, we may note, specifies his matrilineal descent from Jayasiṁha. An inscription (No. 30 of 1925) from Mūvalūr in the Mayavaram Taluk, Tanjore District, contains some verses in Tamil said to have been composed at the instance of Chēramāṉ Perumāḷ Vañchi-marttāṇḍaṉ Tiruppāmūtta-Tiruvaḍi who is described as an adept in all arts (*akhila-kalā-vallabha*). He is perhaps identical with Mārttāṇḍa, mentioned in the record under review. The significance of the tiger crest, which is the emblem of the Chōḷas, above this epigraph is inexplicable.

No. 197 is a fragmentary record of king Harihara II of Vijayanagara. It opens with a Sanskrit verse containing the chronogram *Rājyalōkē* for Śaka 1312 which is expressed also in numerals in the Tamil portion of the inscription. It records a gift of a *tūkku-viḷakku* (hanging lamp) and 30 cows to the deity by Aṇṇappa-uḍaiyar, son of Viṭṭharasa of the Vatsa *gōtra*. We learn from another record (*A. R. Ep.*, No. 72 of 1938-39) from the same temple, dated six years later than the present epigraph, that Aṇṇappa was responsible for the construction of the pavement to the 1000-pillared *maṇḍapa* in the temple, the consecration of god Viṭṭhala therein and the gilding of the central shrine and also the gift of an aureola and provision for offerings to and worship of the god.

No. 206, which is in Sanskrit verse in Grantha characters, mentions Dēvarāya as the ruling sovereign and the chief Sāḷuva, son of Guṇḍa (III) and Māḍāmbikā and grandson of Maṅgu. The record is not dated. Sāḷuva is obviously Narasiṁha, a scion of the Sāḷuva family. Dēvarāya, the overlord of Sāḷuva according to the present record, is stated to be the son of Vijayēśvara. The earliest known date for Sāḷuva Narasiṁha being 1456 A. D. (*A. R. Ep.*, No. 253 of 1904), Dēvarāya of the present record may be identified with Mallikārjuna (1446-1466 A. D.) who is also known as Immaḍi-Dēvarāya and whose father Dēvarāya II had the title Vijaya (Sewell, *Hist. Ins. S. Ind.*, p. 215). The *Sāḷuvābhyudayam* of Rājanātha Ḍiṇḍima gives the name of Sāḷuva Narasiṁha's mother as Mallāmbikā which is possibly a variant of *Māḍāmbikā*. The inscription stops abruptly with the mere mention of this chief who calls himself a *bhūmiramaṇa*.

There are two fragmentary records of Krishṇarāya (Nos. 191 and 192), one of which mentions Timmappa-nāyakkar and Ādiyappa-nāyakkar, the two sons of *Vāśal* Vasavaśaṅkara Mallappa-nāyakkar, as donors of a grove to the temple. There is only one inscription (No. 209) of the reign of Achyutarāya in the year's collection. The chief interest of the record lies in the fact that it is a Tamil inscription engraved in Nāgarī characters. Instances of Kannaḍa or Telugu inscriptions engraved in Grantha characters are fairly common in the temple (cf. *A. R. Ep.*, Nos. 33, 44, 79, 106, etc., of 1938-39). An earlier instance of this kind of transliteration of a record in one language into a script different from its own is found in a multi-lingual record of the 12th century A. D. in the village of Doṅgaḷasāni in the Cuddapah District (Nos. 9-12 of 1938). There are three versions of the record, in Telugu, Kannaḍa and Tamil, the last of which, curiously enough, is written both in its own script and in Nāgarī. The record under consideration seems to refer to certain endowments made to the temple by Śrīraṅgappa-nāyaka who was the son of Tuḷuva Veṅgaḷappa-nāyaka and a subordinate of the king. He figures in two other records from this very temple (Nos. 15 and 91 of 1938-39) in one of which Tuḷuva Veṅgaḷa is described as *Madurai-araśar-paḍavīṭṭu* Tuḷuva Veṅgaḷa-nāyaka.

No. 178 enumerates a list of provisions made for the worship of the deity, one of which was meant for the recitation of the *Śrīpurāṇam* in the temple. This *Śrīpurāṇam* must be different from the well-known Jaina work of the same name (*A. R. Ep.*, 1887, p. 7).

A. Copper Plates, 1951-52

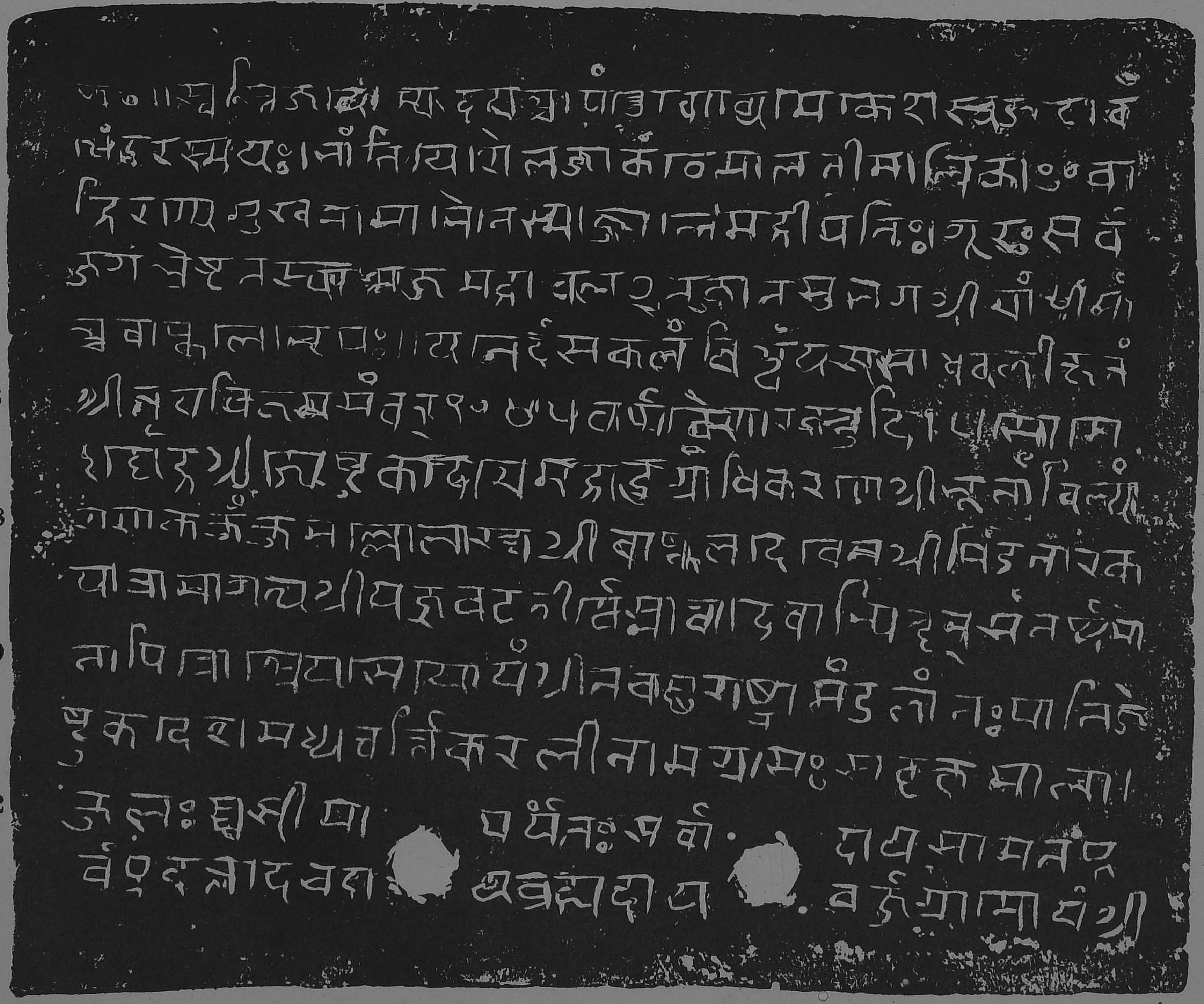
No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	BIHAR					
1	Pandit Chhedi Jha, Bangaon, Bhagalpur District; through Dr. D. C. Sircar. (Findspot: Bangaon).	Pāla	Vigrahapāla III	Year 17, Avayu (Āśvayuja) 28.	Sanskrit, Gauḍīya	Issued from the *Jayaskandhāvāra* at Kāñchanapura. Records the gift of land in a locality called Vasukāvartta in the Hōḍ-rēya *vishaya* of Tīrabhukti to Ghāṇṭūkaśarman, whose family hailed from Kōlāñcha. Published in *Ep. Ind.*, Vol. XXIX, pp. 48 ff.
	BOMBAY					
2	Mr. H. V. Nayak, Karwar; through Mr. P. B. Desai.	Kadamba of Goa	Vijayāditya II	Śaka 1102 (current), Vikārin, Kārttika śu. 12, Sunday=1179 A. D., October 14, Sunday.	Sanskrit, Nāgarī	Registers the grant of a piece of land to a Brāhmaṇa named Gōvinda of the Bhāradvāja *gōtra*. Ibid., Vol. XXIX, pp. 29 ff.
	GOA					
3	**Panjim.**—Photographs, through Mr. N. Lakshminarayan Rao.	Do.	Jayakēśin I	Śaka 981 (*chandra-vasu-graha*), Vikārin, Āshāḍha ba. 8, Monday=1059 A. D., July 5, Monday.	Do.	Registers the grant of a deserted village called Laghumōrambikā, situated in Gōpaka-dvīpa-vishaya, to Chhaḍama, chief of the king's bodyguards, evidently for populating it. The donee was to pay annually thirty Bhairava-nishkas for the first ten years and thirty-five Bhairava-nishkas subsequently; no other levy was to be collected from him. Chhaḍama belonged to the family of the sailors of Chēmūlyapura and belonged to the Tājiya race, and was the son of Madhumada and grandson of Āliyama. Noticed in the *Quarterly Journal of the Bhārata Itihāsa Saṁśōdhaka Maṇḍala* (Marāṭhī), Poona, Vol. XXXI, No. 41, pp. 27 ff.
	MADRAS					
4	Superintendent, Department of Archaeology, South-Eastern Circle, Visakhapatnam. (Findspot: Andhavaram).	Māṭhara	Anantaśaktivarman	Year 14, Śrāvaṇa śu. 5.	Sanskrit, Southern Alphabet.	Issued from Vijayapura. Records the grant, made by the king, of the village of Āndōrēppa to Brāhmaṇas of various *gōtras* and *charaṇas*. The village is stated to have been formerly granted to the same family of Brāhmaṇas by Āryaka-Sakti-bhaṭṭāraka. Published in *Ep. Ind.*, Vol. XXVIII, pp. 175 ff.
5	Do. (Findspot: Do.)	Eastern Gaṅga	Indravarman	Year 133, Śrāvaṇa Amāvāsyā, solar eclipse.	Do.	Issued from Kaliṅganagara. Records the grant of the village of Tōṭavāṭaka in Krōshṭukavartanī as an *agrahāra* to several Brāhmaṇa residents of Andōrakāgrahāra. The grant is stated to have been engraved under orders of Śrī-Lōkārṇa-vadēva. Ibid., Vol. XXX, pp. 37 ff.
6	Do. (Findspot: Do.)	Do.	Anantavarman	Year 216, Jyēshṭha ba. 11.	Do.	Issued from Kaliṅganagara. Records the grant of Sakuna-grāma, a village in Varāhavarttanī, to the Brāhmaṇa residents of Ānandapura.
7	Do. (Findspot: Do.)	Do.	Vajrahasta, son of Kāmārṇava	..	Sanskrit, Nāgarī	Issued from Dantipura-vāsaka. Registers the royal gift of the village of Gōshṭhavāḍa in Krōshṭukavartanī to Ādapa Bhīmana.

A. Copper Plates, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*concld.*					
8	Mr. Ananta Bhatta, Landlord, Puttur, Mangalore District; through Mr. N. Lakshminarayan Rao.	Keḷadi	Chennammājī	..	Kannaḍa	Registers a grant of land by the queen to the Brāhmaṇa Rāmachandra for worship, etc., of god Veṅkaṭēśvara.
9	Mr. A. Sarangapani, Mudikondan, Nannilam Taluk, Tanjore District; through Mr. H. K. Narasimhaswami.	Vijayanagara	Sadāśivadēva-mahārāya	Śaka 1486, Raktākshi, Kārttika śu. 12, Wednesday=1564 A. D., October 17, Tuesday (not Wednesday).	Sanskrit, Nāgarī	Records the grant of the village of Muḍigoṇḍān-Puttūr in Tiruppanaiyūr-nāḍu, a sub-division of Kulōttuṅgachōḷa-vaḷanāḍu in Tiruvārūr-chāvaḍi to Veṅkaṭārya, son of Aubalārya, of the Śrīvatsa *gōtra*, Āpastamba *sūtra* and Yajuś *śākhā*. The gift is stated to have been made on the representation of Rāmarāja, by Achyuta, son of Śervappanāyaka.
	ORISSA					
10	Mr. P. Acharya, Bhubanesvar; through Dr. D. C. Sircar.	Bhañja	Śilābhañja Tribhuvanakalaśa	Year 1	Sanskrit, East Indian characters.	Issued from Vañjulvaka. Records the grant of the village of Dēūlaḍḍa in Salvaḍa-vishaya as a revenue-free holding to the Brāhmaṇa Lumvādēva of the Kauṇḍinya *gōtra*, Kāṇva *śākhā* and Vājasanēya *charaṇa*. Published in *Ep. Ind.*, Vol. XXVIII, pp. 272 ff.
11	Do.	Do.	Nēṭṭabhañja Tribhuvanakalaśa	Year 13	Do.	Do. Registers the grant of the village of Sēḍā in Nānākhaṇḍa-vishaya to *Bhaṭṭa* Dāuli who was a resident of Kōlakhali and belonged to the Bhāradvāja *gōtra*, Kauthuma *śākhā* and Chhandōga *charaṇa*. His family is stated to have hailed from Vātalaviḍima. Ibid., pp. 278 ff.
	SAURASHTRA					
12	Superintendent of Archaeology, Saurashtra.	Kings of Bhūtāmbilī	Bāshkaladēva Kuṁkumalōla	V. S. 1045, Vaiśākha śu. 15, Monday=989 A. D., April 22, Monday, f.d.t., ·84.	Sanskrit, Nāgarī	Records the grant of the village of Karalī, situated in Jyēshṭukadēśa of Nava-Surāshṭra-maṇḍala to the Brāhmaṇa Dāmōdara of the Bhāradvāja *gōtra*, who was a resident of Aṇahilapura. Ibid., Vol. XXXI, pp. 11 ff.
	TRIPURA					
13	Chief Commissioner of Tripura; through Dr. D. C. Sircar.	Kings of Tripurā	Gōvindamāṇikya	Tripurā year 1077 (1667-68 A. D.), Kārttika 19.	Sanskrit and Bengali, Bengali.	Records a grant of 12 *kāṇis* of rent-free land, situated in Pargana Meherkul and Sarkar Udayapur, in favour of Kazi Hosan and Sukur Māhāmad. Refers to a previous grant of 1½ *drōṇas* of land made in favour of Makdil Kazi, father of Hosan and brother of Sukur Māhāmad, in the year 63 (i.e. Tripurā year 1063).
14	Do.	Do.	Do.	(1) Tripurā year 1080 (1670-71 A. D.). (2) Śaka 1599, Tripurā year 1086 (1677-78 A. D.), Āśvina 11.	Do.	Records the grant of half a *drōṇa* of forest land in Mauza Pāñchthupi in Pargana Meherkul in favour of *Paṇḍita* Gaṅgānārāyaṇa as *Brahmōttara* (Sanskrit *Brahmattrā*). The second date seems to refer to the time when the charter was issued,

Ghumli Plates of Bashkaladeva, V. S. 1045

First Plate



D. C. Sircar

SCALE: THREE-FOURTHS

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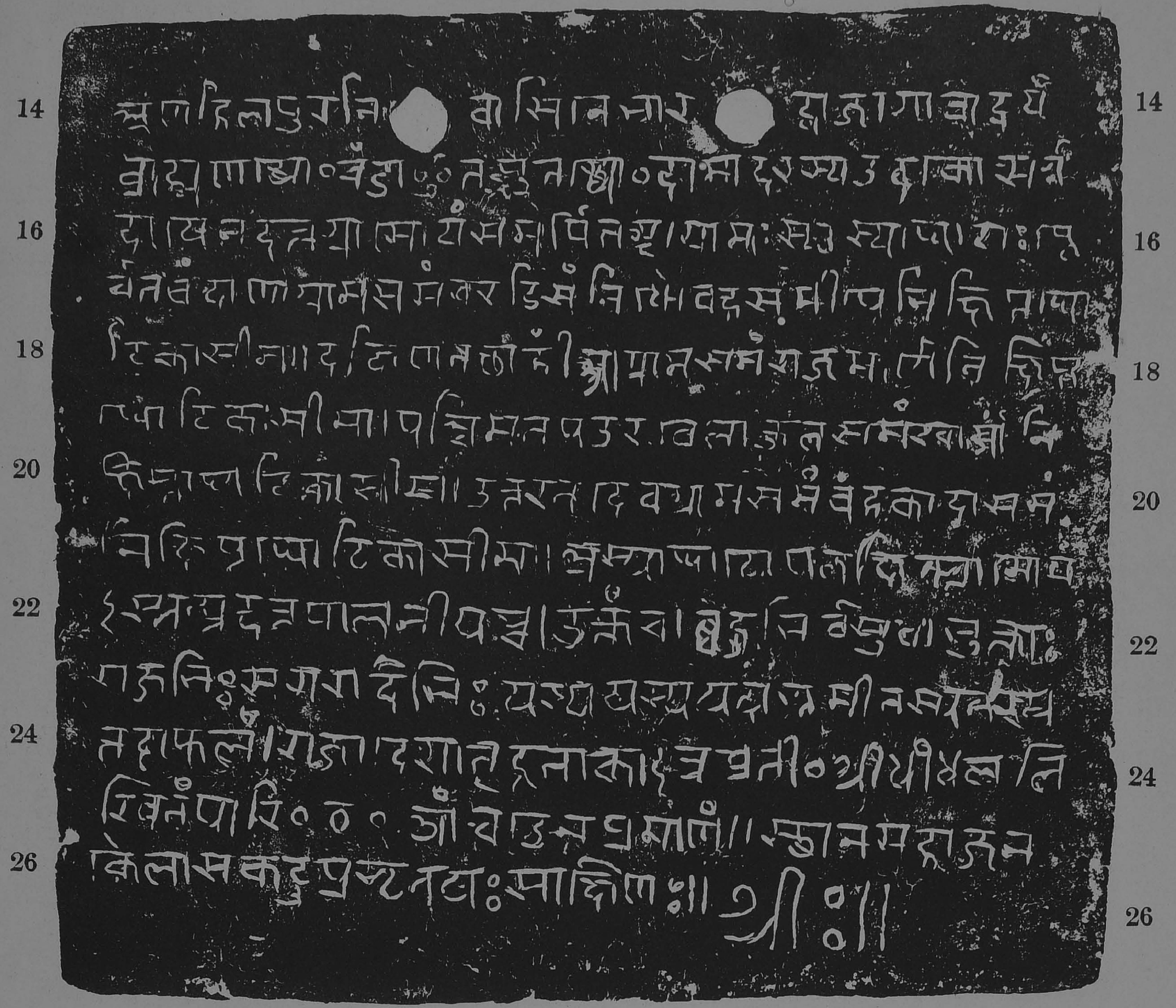
Second Plate



15	Do.	Do.	Do.	(1) Śaka 1578, Tripurā year 1066 (1656-57 A.D.), Vaiśākha 25; (2) Śaka 1589, Tripurā year 1077 (1667-68 A. D.), Māgha 8.	Do.	Damaged. Records the grant of one *drōṇa* of land in Mauza Rasulpur in [Pargana Meherkul] in favour of Khondkār Abdul Gani. The second date refers to the time when the charter was issued.
16	Do.	Do.	Do.	Śaka 1594, Tripurā year 1081 (1672-73 A.D.), Phālguna 7.	Do.	Damaged. Records the grant of 5 *drōṇas* and 7 *drōṇas* of land respectively in Mauza Vijayapur and Mauza Jagatpur as *Brahmōttara* in favour of Raghunātha Vāchaspati.
17	Do.	Do.	Do.	Tripurā year 1083 (1673-74 A.D.), Kārttika 22.	Do.	Damaged. Records the renewal of the grant in favour of Jādu-paṇḍita of ½ *drōṇa* of land in Mauza Pāñchthupi, which was previously granted as *Brahmōttara* to his father Kāmadēva-paṇḍita.
18	Do.	Do.	Kṛishṇamāṇikya	Śaka 1689 (in figures and the chronogram *aṁka-ashṭa-ṛitu-chandra*)=1767-88 A.D.	Do.	Records the installation of the deities Rādhāmōhana (Nārāyaṇa), and Lakshmī and registers the grant of one *drōṇa* of land as well as the annual rent to be realised from the people living near the temple for the worship, etc., of the deities.
19	Do.	Do.	Do.	Śaka 1698 (*vasu-aṁka-tarka-indu*), Tripurā year 1186 (1776-7 A.D.), Agrahāyaṇa 1.	Do.	Records the grant of 15 *drōṇas* of land in Mehārakula in favour of the deity Jagannātha.
	UTTAR PRADESH					
20	**Curator, Mathura Museum, Mathura**	Royal family of Aṭhagaḍha (Orissa).	Viśvanāthadēvavarman	Faslī San 1312, Solar Āshāḍha 20,=1905 A.D., July 3.	Oriya	Modern. Records the grant of the rent of a village with a view to meeting the expenses of worship, etc., of the deity Rādhānātha installed in Rādhānāthakuñja at Vṛindāvana by the *paṭṭamahādēvī* Rādhāpriyā.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	ASSAM					
	DARRANG DISTRICT					
1	**Tezpur**.—Boulder in the bed of the Brahmaputra river about 1½ miles from the town.	Mlēchchha (Sālastambha).	Harjaravarman	Gupta 510	Sanskrit, Northern Alphabet.	Published in *JBORS*, Vol III, p. 511, and *Kāmarūpaśāsanāvalī*, p. 185.
	KAMRUP DISTRICT					
2	**Gauhati**.—Slab near the Ugra-Tārā temple.	Ahom	Svarganārāyaṇa Śivasiṁha	Śaka 1650 (*gagana-śara-rasa-śaśin*).	Sanskrit, Bengali-Assamese.	Records the re-excavation of a tank at Prāgjyōtishapura by the Dihiṅgīya Bṛihat-Phukkana who was a servant of the queen Phullēśvarīdēvī. The king is represented as a descendant of Indra.
3	Broken pillar in the State Museum. (Findspot : Gāchhtal, Ḍabakā, Nowgong District.)	....	....	....	Sanskrit, Gauḍīya.	Fragmentary. Noticed and illustrated by R. M. Nath, *The Background of Assamese Culture*, p. 50, Plate XIX, 2; cf. *IHQ.*, Vol. XXII, p. 13.
4	**Kāmākhyā Hill**	Ahom	Śivasiṁha	Śaka 1654 (*vēda-viśikha-vēdāṅga-śaśāṅka*).	Sanskrit, Bengali-Assamese.	Records the construction of the western gate of Prāgjyōtishapura by the Dehīṅgīya Baḍa-Phukkana under the king's order. The king is called a descendant of Indra.
5	**Kāmākhyā Temple**	..	....	....	Do.	Records the gift of a *muktābharaṇa* made of 15 *tolas* of gold and 60 *tolas* of silver in favour of the goddess by the *Rājamantrin* Baḍa-Gohāñi.
6	Do.	Ahom	Rājēśvarasiṁha	Śaka 1681 (*kshiti-vasu-svāda-indu*).	Do.	Records the construction of an *utsava-mandira* for the goddess Kāmākhyā by the Bṛihat-Phukkana.
7	Do.	..	Malladēva	(1) Śaka 1487 (*tura-ga-gaja-vēda-śaśāṅka*); (2) Śaka 1487 (*muni-nāga-vēda-śaśabhṛit*).	Do.	Records the construction of a *prāsāda* for the deity.
8	**Ūrvaśī Island in the Brahmaputra near Gauhati.**	..	....	....	Do.	A verse in *anushṭubh* reading: *Śrīmatā Kāmadēvēna kēvalaṁ sukritārtthinā .... dēvau kāritau Hari-Śaṁkarau*, near the engraving of a Śiva-liṅga and a figure of Vishṇu. In characters of about the tenth century. Pilgrim's record.
9	Do.			....	Do.	One line containing the name *Paṇḍita* Prabhākara, near the engraving of a figure of Vishṇu. Do.
10	Do.	..	....	....	Do.	Mentions a *Paṇḍita* whose name is damaged. Do.
11	Do.			....	Do.	Mentions Prabhākara in line 1 and a *Paṇḍita*, whose name is doubtful, in line 2. Do.
12	Do.	..	....	....	Do.	Seems to contain the name Kēśava. Do.

13	**Kānāibarshi.**—Boulder	Ahom	Svarganārāyaṇa	Śaka 1589	Corrupt Sanskrit, Bengali-Assamese.	Records the construction of a *gaḍha* or fort.
14	Do.	Do.	Do.	Do.	Do.	Contents similar to those of No. 13 above.
15	Half buried stone in the same place	..	....	Śaka 1127 (*turaga-yugma-īśa*), Madhu-māsa (Chaitra) 13.	Sanskrit, Gauḍīya	Published in the *Kāmarūpaśāsanāvalī*, p. 44 and Plate.
16	Do.	..	....	....	Do.	Fragmentary. Purport not clear.
	NOWGONG DISTRICT					
17	**Bargaṅgā.**—Boulder	Bhauma-Nāraka of Prāgjyōtisha.	Bhūtivarman	....	Sanskrit, Northern Alphabet.	Published in *Ep. Ind.*, Vol. XXVII, pp. 18 ff; re-edited, op. cit., Vol. XXX, pp. 62 ff.
	BENGAL, WEST					
18	**Calcutta.**—Miniature stone railing in the Archaeological Section, Indian Museum.	..	....	....	Mixed Dialect, Brāhmī.	Records the construction of a *vēdikā* for the *Bhagavat Mahātman* by the *aśvavārika Kauśikī-putra* Bōdhiyaśas. In characters of about the 2nd century A. D.
19	Do.—Pillar in the same place, right side.	..	....	....	Northern Alphabet	Seems to read *Śrī-Bhīmaḍhāhu* (engraved horizontally) and *Pra[tva]ra* (written vertically to be read upwards). In characters of about the 6th century A.D.
20	Do.—Same pillar, left side	..	....	....	....	Two lines in shell characters.
21	Do.—Another pillar, front side	..	....	....	....	Damaged, in shell characters. One section seems to read *Śrī ...kīrṇṇam.* Another record to the left reads .... *rasya.* In characters of about the 8th century A.D.
22	Do.—do. right side	..	..	....	....	Three lines in shell characters.
23	Do.—Seated image of the Buddha (from Bōdh-Gayā).	..	....	....	Sanskrit, Brāhmī	Records the construction of a shrine for the *muni* (i.e. Buddha) by the *yati* Bōdhishēṇa, resident of Dattagalla. Lüders' List, No. 952.
24	Do.—A pedestal (from Mathurā)	Kushāṇa	Dēvaputra Huvishka	Year [39], va 3, di 5.	Prākṛit, Brāhm	Records the installation of an image of Bōdhisattva by the *bhikshuṇīs* Puśahathini and Budhadēvā. Published in *Ep. Ind.*, Vol. XIX, p. 66, Plate.
25	Do.—do. (from Bōdh-Gayā)	..	....	....	Do.	Lüders' List, No. 943.
26	Do.—do.	..	....	....	....	In shell characters.
27	Do.—Umbrella staff of a Buddhist image (from Sahēt-Mahēt).	..	....	....	Prākṛit, Brāhmī	Published in *Ep. Ind.*, Vol. IX, pp. 290-291, Plate.
28	Do.—A sculpture of Hara-Gaurī (from Kosam).	..	....	Year 139, ..2(?) di 7	Sanskrit, Northern Alphabet.	Published in *Corp. Ins. Ind.*, Vol. III, p. 266, Plate 39-C.
29	Do.—Pedestal of a standing image of Bōdhisattva (from Śrāvastī).	Kushāṇa	Dēvaputra Kanishka(?)	....	Mixed Dialect, Brāhmī.	Records the installation of an image of Bōdhisattva by the monk Bala who knew the *Tripiṭaka.* Published in *Ep. Ind.*, Vol. VIII, pp. 180 ff., Plate.
30	Do.—Pedestal of an image of the Buddha (from Loriyān Tangai).	....	....	Year 318, Praushṭha-pada, di 29.	Prākṛit, Kharōshṭhī	States that the image is the gift of Buddhaghōsha, the companion of Saṁghavarman. Published in *Corp. Ins. Ind.*, Vol. II, Part I, p. 106, Plate 31.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY BELGAUM DISTRICT KHANAPUR TALUK					
31	**Itagi.**—Stone set up near the village *Chāvaḍi.*	....	....	....	Kannaḍa . .	Very much damaged. In characters of about the 13th century A. D.
	SAMPGAON TALUK					
32	**Bailhongal.**—Stone lying in the Mamalatdar's office.	....	....	[Śaka] 992, Sādhāraṇa, Paushya ba. 5, Friday, Uttarāyaṇa-saṅkrānti = 1070 A. D., Dec. 24, Friday ; ·91.	Do. . .	Damaged. Records a grant of land to god Māchēśvara by *Mahāsāmanta* Gaṇḍamarasa. Other gifts to the same deity are also mentioned.
33	Slab set up in the backyard of Gadigeyya Ēṇigimaṭha.	Western Chālukya .	Tribhuvanamalladēva . . .	Śaka ... ... Thursday.	Do. . .	Damaged and worn out. Mentions the feudatory chief *Mahāsāmanta* Aṅka of the Raṭṭa family, Śāntiyakka and the Kūṁḍi province. Describes the Jaina teacher Jinadēva-sūri of the Yāpanīya *saṁgha*, Maiḷāpa *anvaya* and Kāraya *gaṇa*, to which Muḷḷa-bhaṭṭāraka and others belonged. Seems to record a gift of land to a Jaina temple.
34	**Beḷavāḍi.**—Slab built into the drain of *Haḷetōṭa* (a garden) outside the village.	....	....	... Phālguṇa śu. 5 .	Do. . .	Do. Seems to record a gift of gold. In characters of about the 12th century.
35	**Doḍvāḍ** —Hero stone lying in the fort	Kadamba . .	Śivachitta Vajradēva . . .	... Trayōdaśī, Monday.	Do. . .	Broken and worn out. Records the death, in a great fight, of Vijayama-sāhaṇi, son of Rāya-sāhaṇi Sōḍapa who was a *ḍiṁgariga* of Vajradēva. In characters of about the 12th century.
36	Hero stone set up in the market place	....	....	....	Do. . .	Damaged and fragmentary. Seems to record the death of a warrior in a fight (details not clear). In characters of about the 12th century.
37	Slab set up in the same place . .	Western Chālukya .	Tribhuvanamalladēva . . .	Chālukya-Vikrama year 4, Siddhārthi, Kārttika śu. 5, Sunday. Irregular.	Do. . .	Much damaged and worn out. Seems to record a gift by a *Mahāsāmanta* (details lost).
38	Stone set up in Yamōji's lane . .	Do. . .	Do.	....	Do. . .	Do. Only a few expressions of the Chālukya *praśasti* are legible.
39	Hero stone set up near Basavaṇṇa temple outside the village.	Kadamba . .	Vīra-Jayakēśi	Year 12, Kārttika śu. 1, Thursday.	Do. . .	Records the death of Lahaḍa who was a *ḍiṁgariga* of king Jayakēśi.
40	Hero stone set up near the *Kalmaṭha* outside the village.	....	....	....	Do. . .	Damaged and worn out. Seems to record the death of the son (name lost) of Kallaya-sāhaṇi. Mentions *Mahāpradhāna* Sōva[rasa].

41	**Nēsargi.**—Slab built as support in the temple called *Jōḍ-guḍi* outside the village.	Raṭṭa	Kārtavīrya IV	Śaka 1141, Bahudhānya, Māgha śu. 7, Thursday, Uttarāyaṇa-saṅkrānti, Vyatīpāta = 1219 A. D., January 24, Thursday.	Do.	Records gifts to the temples of Habbēśvara, Māṇikēśvara and Siddhēśvara, erected by Bācheya-nāyaka and his wife Māyidēvī at Nēsarige (*JBBRAS*, Vol. X, pp. 240 ff.).
	DHARWAR DISTRICT					
	BANKAPUR TALUK					
42	**Hurḷikuppi.**—Hero stone set up near the Īśvara temple.	Yādava	[Siṁ]gaṇa	Hēmaḷaṁbi, ... Thursday.	Do.	Damaged and worn out. Seems to record the death of Chūriya Navileya-nāyaka in a fight.
43	Stone kept near the Basavaṇṇa temple.	....	....	... Āṁgirasa .	Do.	Do. Seems to record a gift to a Brāhmaṇa. In characters of about the 16th century.
	GADAG TALUK					
44	**Hombaḷ.**—Stone kept in the Śaṅkaraliṅga temple.	Western Chālukya	Tribhuvanamalladēva	....	Do.	Damaged and worn out.
45	Hero stone set up in the same temple	....	....	....	Do.	Reads *Māguḍa Mallaya-nāyaka*. This seems to be the name of the warrior who died. In characters of about the 12th century.
46	Hero stone kept outside the same temple	....	....	Śaka 923, Plava, Chaitra śu. 10, Sunday. Irregular.	Do.	Damaged and worn out. Details not clear.
47	Stone built into the wall of the *Hirē-maṭha*.	....	....	....	Do.	Fragmentary. Only a part of the grant portion is preserved. Mentions Chāvuṇḍamayya-nāya[ka], the *āchārya* and the [Hundred] and Twenty [*mahājanas*]. In characters of about the 12th century.
48	Stone set up in the barbers' lane	Vijayanagara	Sadāśivarāya	Śaka 1469, Plavaṁga, Āshāḍha śu. 11, Wednesday = 1547 A. D., June 28; the week-day was Tuesday.	Do.	Records the remission of tax on barbers by the king in the Toṛugali *sīme* at the instance of Mallōja and Chaṁdōja.
49	Door-jambs of the Hanumān temple near the village.	Western Chālukya	Tribhuvanamalladēva	....	Do.	Fragmentary and worn out. Mentions the [Hundred] and Twenty [*mahājanas*], Avadhūtadēva, Kriyāśakti and Vāmadēva-paṇḍita. In characters of about the 12th century.
50	Back of the Hanumān image in a shrine at Yallāpur (old site near Hombaḷ).	....	....	....	Do.	Damaged and worn out. Contains an elaborate description of a fight in which Habbaṇa-daṇḍanātha died. Seems to record some gift made in this connection by Purushōttama-daṇḍanātha on the representation of the *Prabhu-gāvuṇḍus* of the four villages and the *mahājanas* of Poṁboḷal. In characters of about the 12th century.
	KALGHATGI TALUK					
51	**Kalghatgi.**—Stone lying by the side of the tank called Rustum Sāb's tank near the village.	Western Chālukya	Tribhuvanamalladēva	....	Do.	Fragmentary and worn out. States that *Mahāmaṇḍalēśvara* Gūvaladēva was governing Uṇukal-Thirty and Sarbbe-Thirty. Mentions his subordinate Chaṭṭayyadēva.
52	Stone standing in the field called *Appaṇṇi-hola.*	....	....	....	Do.	Damaged and worn out. Commences with an obeisance to Śrī-Kṛishṇa and mentions a Brāhmaṇa of the Ṛik *śākhā* (details lost). In characters of about the 16th century.

B. Stone Inscriptions, 1951-52

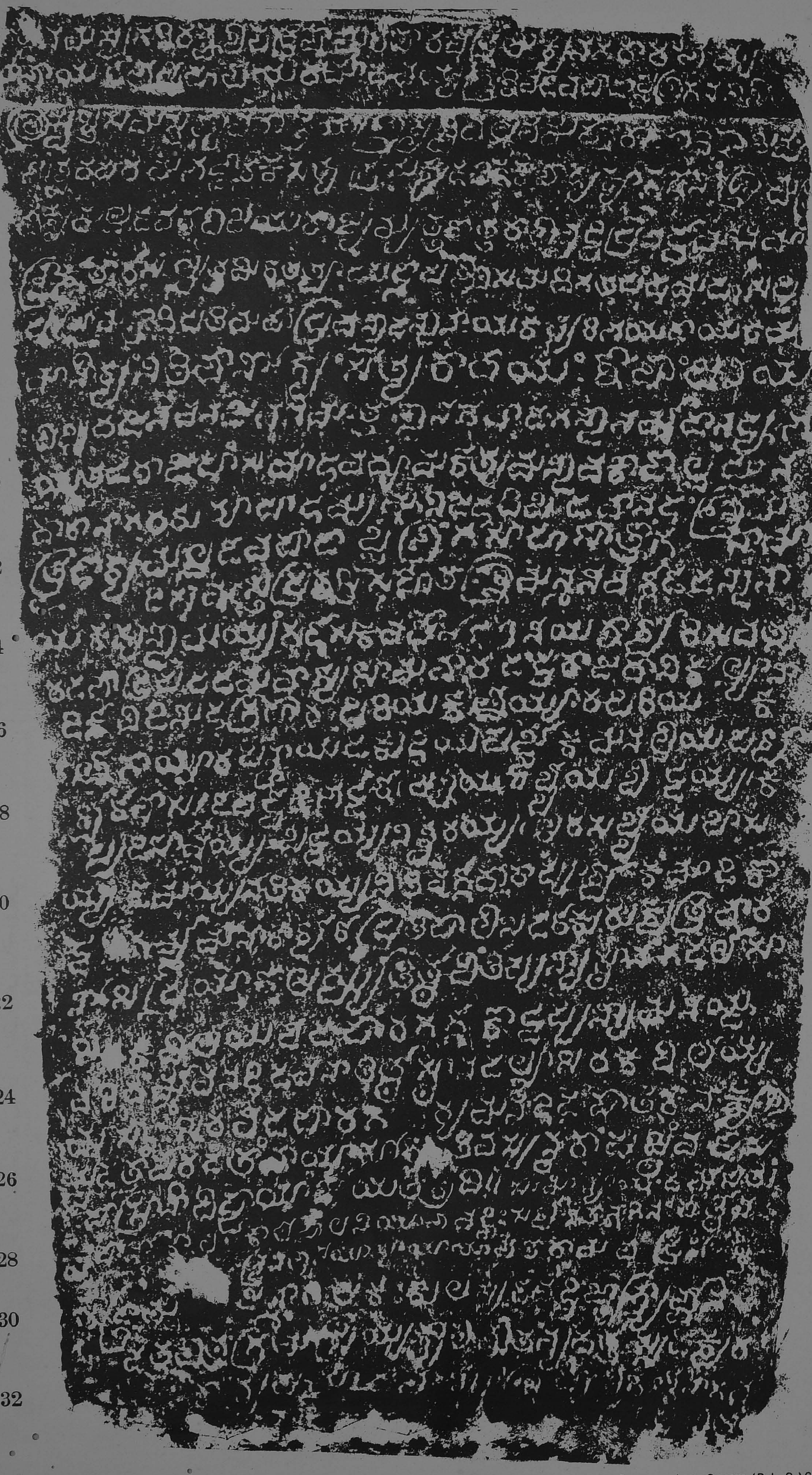
No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—*contd.*					
	DHARWAR DISTRICT—*contd.*					
	KALGHATGI TALUK—*concld.*					
	Kalghaṭgi—*concld.*					
53	Stone standing in the field called *Khānāpuradavara-hola.*	....	....	Śaka [150]2, [Vi]-krama, Vaiśākha śu. 11 = 1580 A. D., April 25.	Kannaḍa . .	Damaged and worn out. Seems to record a *sarvamānya* gift of land to a Brāhmaṇa of the Gautama *gōtra* and Ṛik *śākhā.* In characters of about the 16th century.
54	Slab found in the field of Jaina Upādhya	....	....	....	Do. . .	States that the field is a *sarvamānyavṛitti* of Kamaḷadē[va*]-bhaṭṭa, son of Padmanābha-bhaṭṭa, the *Upādhya* of Beḷugāve, who belonged to the Bhāradvāja *gōtra,* Āśvalāyana *sūtra* and Ṛik *śākhā.* In characters of about the 16th century.
55	Slab in a field called *Basayyanavara-hola.*	....	....	Śaka 1451, Pārthiva, Māgha śu. 1, Makara-saṁkrānti. Irregular.	Do. . .	Damaged and worn out. Seems to record a gift of wet land at Kallakuṭage to Arasave, daughter of *Sthānapati* Saṁjapaṁna of the Kauśika-Viśvāmitra *gōtra* and Ṛik *śākhā* by *Rāyasada* Lakhayya under the instructions of Ellapa Voḍeya.
56	**Maḍaki Honnaḷḷi.**—Slab lying in the compound of the Kalamēśvara temple.	Kadamba . .	Śivachitta Vīra-Permmāḍi . .	Śaka 101[8], Dhātu	Do. . .	Broken and worn out. Registers a gift of land, house, oil-mill, etc., for the deity Grāmēśvara, made into the hands of Rudra-śakti-paṇḍita by Ādityayya, a subordinate of the king who was governing Koṁkaṇa-900 and Halasigi-12000 from his capital Chaṁdrāpura. Records another gift to the deity Ugurēśvara by the Ugura-300 and others.
57	Stone in a field near the village .	..	....	..	Do. . . .	Damaged. Seems to state that the wet-field was a gift made by Hiriya-gauḍa of Hōmada Hoṁnehaḷḷi under instructions from Basavaṁtapayya. In characters of about the 17th century.
	KOD TALUK					
58	**Ablūr.**—Parapet wall to the right of entrance into the *sabhāmaṇḍapa* of the Sōmēśvara temple.	..	....	..	Do. . .	Below three groups of sculptures. States that the sculptures depict the scenes of (i) Jēḍara Dāsimayya offering cloth to the god; (ii) Siriyāḷi-śetti and Cheṁgaḷavve offering their son to the god; (iii) god Siva as having come down and danced before the *Kuṁbāra* (i.e. potter) Guṁḍa. Published in *Ep. Ind.*, Vol. XXIX, pp. 139 ff.
59	Parapet wall to the right of entrance into the *sabhāmaṇḍapa* of the same temple.	..	....	..	Do. . .	Above a panel of sculptures. States that the sculptures represent the exploits of Ēkāntada Rāmayya against the followers of the Jina (*Ep. Ind.*, Vol. V, pp. 260 ff.).
60	Right side of entrance into the inner shrine of the same temple.	..	....	..	Do. . .	Above a panel of sculptures. States that the sculptures depict the scene of Ēkāntada Rāmayya breaking the Jina and setting up the Śiva-liṅga. Published in *Ep. Ind.* Vol. XXIX, pp. 139 ff.

61	Left side of the entrance into the inner shrine of the same temple.	..	....	..	Do.	Above a panel of sculptures. States that the sculptures depict the scene of Śaṁka-gāvuṁḍa conferring the certificate (of victory) to the illustrious Ēkāntada Rāmayya. Loc cit.
62	Stone set up in the compound of the Basavēśvara temple.	Western Chālukya	Tribhuvanamalladēva	Chālukya-Vikrama year 26, Vishu, Vaiśākha amāvāsyā, Sunday, solar eclipse=1101 A.D., April 30, solar eclipse; the weekday was Tuesday.	Do.	Registers a gift of the village Muriganahaḷḷi to the temple of Brahmēśvara by *Daṇḍanāyaka* Gōvindarasa. See *Ep. Ind.*, Vol. V, pp. 214-15.
63	Same slab, below No. 62	Do.	Do.	Chālukya-Vikrama year 29, Tāraṇa, Bhādrapada śu. 6, Sunday=1104 A.D., August 28, Sunday.	Do.	Registers grants made to the same temple by the inhabitants of Abbalūru. Loc cit.
64	Hero stone (No. I) set up in the compound of the same temple.	..	....	..	Do.	Damaged. Records the death of a warrior in a fight (details not clear). In characters of about the 12th century.
65	Hero stone (No. II) set up in the same place.	Kaḷachurya	Sōmēśvara	.... Chaitra, Sunday	Do.	Damaged. Seems to record the death of Bīra of Abbalūr in a fight.
66	Hero stone (No. III) set up in the same place.	Yādava	Siṁhaṇa	Pramāthi, Āshāḍha Paurṇimā, Monday. Irregular.	Do.	Records the death of two warriors Mācha and Gōma in a cattle raid at Abbalūru, led by Īśvaradēva of Beḷagavatti, when the feudatory Siṅgaṇadēva was governing Banavāsi-12000. Published in *Ep. Ind.*, Vol. V, pp. 261 ff.
67	Hero stone (No. IV) set up in the same place.	Vijayanagara	Harihara[I]	Śaka .... Sarvadhāri, Phālguna śu. 1, Thursday=1349 A.D., February 19.	Do.	Damaged and worn out. Records the death of a warrior in a fight (details not clear), when the king's officer *Samudra-sāḷuva* Vīra-Bāchappadēva was administering the tract.
68	Hero stone (No. V) in the same place	Yādava	Siṁgaṇa	Year 1[1], Pramādi	Do.	Do. Records the death of a warrior in a fight (details not clear). Mentions Abbalūru.
69	Māsti (Mahāsatī) stone (No. 1) set up on the tank-bund near the same temple.	..	....	..	Do.	Do. Records the death probably of a lady (details lost).
70	Māsti stone (No. 2) set up in the same place.	Yādava	Siṁgaṇa	Year 26, Jaya	Do.	Do.
71	Stone set up in S. N. 119 near the village.	..	....	..	Do.	States that it is the gift land (*vṛitti*) of *Kavi* Kōnēri. In characters of about the 15th century. Figure of Vāmana is carved in the upper portion.
72	Stone (No. 1) set up near the Grāmadēvatā temple.	Western Chālukya	Trailōkyamalla	..	Do.	Damaged and worn out. States that the king's subordinate *Daṇḍanāyaka* Mahādēvarasa was governing Banavāsi-12000 and Huligere-300. Contains a description of Māyidēva *Daṇḍādhīśa* who was a subordinate of the above. He seems to have belonged to the Sahavāsi *tantra* of Rāyanārāyaṇapura in Kalyāṇa.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—*contd.*					
	DHARWAR DISTRICT—*contd.*					
	Kod Taluk—*contd.*					
	Ablur—*concld.*					
73	Stone (No. II) set up in the same place	..	....	..	Kannaḍa	Damaged and worn out. Seems to contain the description of a family of governors. Mentions Kāmadēva, *Prabhu* Malla, Māyidēva and Māchidēva.
74	**Bāḷambīḍ**.—Stone (No. I) set up near Vishaharēśvara temple.	[Western Chālukya]	[Tribhuvanamalla]	Chālukya-Vikrama year 42, Vilambi, Śrāvaṇa ba. 2, Sunday=1118 A.D., August 4, Sunday, f.d.t. ·32.	Do.	Fragmentary. Mentions the Brāhmaṇas of the *mahāgrāma* Piriya-Keṟeyūru.
75	Stone (No. II) set up in the same place	Do.	Do.	Chālukya-Vikrama year 4, Siddhārthi, Pushya amāvāsye, Sunday, solar eclipse, Uttarāyaṇa saṁkrānti, Vyatīpāta= 1079 A.D., December 26; the weekday was Thursday.	Do.	Registers a gift of land by *Pergaḍe* Baladēvayya for offerings to the divine *liṅga* Laṇḍurēśvara, made in the presence of the Thousand *Mahājanas* of the *mahāgrāma* of Piriya-Keṟeyūr when *Yuvarāja* Vīra-Noḷamba Jayasiṁha was governing Banavāse 12000, [Sāmtaḷi]ge-1000, Beḷvala-300 and Purigeṟe-300.
76	Stone (No. III) set up in the same place	Do.	Do.	Chālukya-Vikrama year 12, Prabhava, Phālguna ba. 11, Sunday=1088 A.D., February 20, Sunday; f.d.t. ·14.	Do.	Registers a gift of land taken on lease from the interest on money deposited with the Thousand *Mahājanas* of the *mahāgrāma* of Piriya-Keṟeyūr, made in their presence by Dēvayyana Būtagāvuṇḍa for offerings to god Paṇḍaṟaṁgēśvara.
77	Stone (No IV) set up in the same place	Yādava	Siṁghaṇa	Śaka .. Chaitra śu. 15 ..	Do.	Damaged. Praises the deity called Paṁḍragenātha or Paṁḍaraṁga. Describes the king's *sarvādhikāri* Āriya Malliśeṭṭi, his son whose name is lost, Baṁdaṇikeya Bammidēva and the Thousand *Mahājanas* of Piriya-Keṟavura. Seems to record a gift (details lost) made in favour of the deity by *Daṇṇāyaka* Bāchaya into the hands of the divine Brahmarāśi.
78	Stone (No. V) set up in the same place	Western Chālukya	Āhavamalla	Śaka 979 (in words), Viḷambi, Vaiśākha śu. 3, Sunday = 1058 A.D., March 29, Sunday; f.d.t. ·03.	Sanskrit, Kannaḍa	Describes the Banavāsi country, its illustrious town Mahātaṭāka-grāma and its highly learned *Mahājanas*. Records the gift of the tank area (called Kṛishṇa-taṭāka) with the whole quantity of water in it after purchase from and with the consent of the *Mahājanas* for the exclusive benefit of the deity Aṇḍurēśvara by several persons (whose names are specified). *Bhaṭṭa* Vishṇu composed the record. Kāśyapa-Mādhava wrote it handsomely on stone and Rūvāri Nāki engraved it.

Hirekerur Inscription of Chalukya Somesvara I



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79	**Hirēkerūr.**—Hero stone (No. I) set up on the tank-bund.	Do.	Tribhuvanamalla	Chālukya - Vikrama year (not specified), Viśvāvasu, Mārgaśīrsha śu. 9, Wednesday. Irregular.	Kannaḍa	Records the death, in a cattle raid, of Sātaṇa, [son of] Bhojaṁgara Nāraṇayya of Piriya-Keṛeyūr. The memorial was carved by Sāta.
80	Hero stone (No. II) set up in the same place.	Yādava	Siṁghaṇa	Year 7, Dhātu	Do.	Damaged and worn out. Seems to record the death of a Brāhmaṇa in a fight.
81	Hero stone (No. III) set up in the same place.	Do.	Rāmachandrarāya	Year 15, Chitrabhānu, Bhādrapada . . Monday.	Do.	Do. Seems to record the death of a warrior in a fight (details lost).
82	Stone standing near the Girls' school	Western Chālukya	Tribhuvanamalladēva	. . Chaitra śu. 5, Thursday.	Do.	Do. Describes the learned *Mahājanas* of the village. Seems to record a gift of land by several individuals (names specified).
83	Slab (No. I) set up near Tōṭada Vīraṇṇa temple outside the village.	Do.	Trailōkyamalladēva (Sōmēśvara I)	Śaka 983, Śārvarī, Bhādrapada amāvāsye, Monday = 1060 A.D., August 28.	Do.	Registers a gift of the income from *perjuṁka* made to certain prominent local residents (names specified) for the upkeep of the big tank of Piriya-Keṛeyūr, by *Daṇḍanāyaka* Guṇḍamayya, the king's general bearing the titles *Narmadā-nady-ubhaya-taṭa-rājahaṁsa* (a swan on the two banks of the Narmadā), *Māḷava-dhūmakētu* (fire to the Māḷavas), *Maṇḍavakōṭ-ōllaṁghana* (capturer of the Maṇḍava fort), *Dhārānagara-kutūhala* (a curiosity to the inhabitants of Dhārā) and *Mummaṇijaḷadhi-baḍavānaḷa* (submarine fire to the sea of Mummaṇi). Kāśyapa Mādhava wrote the record and Nāgavarman of Huligere engraved it. Noticed in *Prog. Kan. Res.*, 1947-52, p. 23.
84	Slab (No. II) set up in the same place	Do.	Trailōkyamalla	Śaka 977, Jaya, Pausha amāvāsye, Sunday, Uttarāyaṇasaṁkrānti, Vyatīpāta = 1055 A.D., January 1, Sunday; the *tithi* ended at ·80 the previous day.	Do.	Registers a provision made for feeding the travellers out of the income from the wet land purchased for 400 *gadyāṇas*, handed over to the Thousand *Mahājanas* of the *mahāgrāma* of Piriya-Keṛeyūr, by Śrīdhara Kravinta and others for the beatitude of the former's maternal uncle Musukiṭṭaṇṇamayya of the Āṁgirasa *gōtra*.
85	Māsti stone set up in the same place	....	....	Śaka 1360 (in words), Kāḷayukta, Śrāvaṇa ba. 10, Thursday = 1438 A.D., August 14, Thursday; f.d.t. ·50.	Do.	States that, when Māka-gauḍa (son of Koṭagāṛa-nāyaka) died, his wife committed *sahagamana*.
86	Pillar lying in the same place	....	....	Śaka [881], Siddhārthi, Vaiśākha śu. 5, Thursday. Irregular.	Do.	Damaged. States that the stone marks the performance of *gōsāsa* by a certain person (name not clear).
87	Stone set up near the tank close to the village.	Vijayanagara	Sadāśiva	Śaka 1472, Sādhāraṇa, Jyēshṭha ba. 5, Sunday. Irregular.	Do.	Records the remission of certain specified taxes on the barbers of the region made by Rāmarāja at the request of the barbers Timmōja, Koṁḍōja and Bhadrōja with whose work he was pleased.
88	**Raṭṭihaḷḷi.**—Hero stone set up near the Kēśava temple.	....	....	....	Do.	Records the death of Mēdara Pāṁḍya near Bisilahaḷḷi when the teacher Mūṛujāvi was proceeding to Huligeṛe. See Nos. 92 and 95 below.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—*contd.*					
	DHARWAR DISTRICT—*concld.*					
	KOD TALUK—*concld.*					
	Raṭṭihaḷḷi—*concld.*					
89	Stone (No. I) lying outside the Kadaṁbēśvara temple.	Vijayanagara	....	Śaka 1446, Plavaṁga, Vaiśākha.	Kannaḍa	Damaged and worn out. Seems to refer to a gift to a Brāhmaṇa of the Yajus *śākhā*.
90	Stone (No. II) lying in the same place	....	....	Śaka 146 [1] Sā .. .. Monday.	Do.	Do. Seems to record a gift (details lost).
91	Stone (No. III) lying in the same place	....	....	Śaka 146.	Do.	Do. Mentions the Thousand of Raṭṭehaḷḷi and Raṭṭehaḷḷi-sīme.
92	Pillar in the *mukha-maṇḍapa* of the same temple, upper portion.	Yādava	Siṁghaṇa	Śaka 1161 (current), Viḷaṁbi, Āshāḍha śu. 15, [lunar] eclipse =1238 A.D., June 28.	Do.	Do. Registers the gift of the toll income on eleven bullocks made into the hands of the teacher Mūṟujāvi for a perpetual lamp and sandal paste to god Kaḍambēśvara, by the merchant Gubbiya Kalla who bore the title Rāya-seṭṭi.
93	Same pillar, lower portion	Do.	Do.	Hēmaḷaṁbi, Phālguna amāvāsye, Sunday, solar eclipse. Irregular.	Do.	Registers a gift of land, house, income from tolls etc., made into the hands of the teacher Mūṟujāvi for a perpetual lamp and sandal paste to god Mallinātha, by *Karaṇaḍa* Kallarasa and the members of the mercantile organisation.
94	Stone (No. I) kept in *madhya-maṇḍapa* of the same temple.	Kaḷachurya	Sōvidēva	Śaka 1097, Jaya, Jyēshṭha amāvāsye, Sunday, solar eclipse =1174 A.D., June 2 , the *tithi* ended at ·33 the previous day when there was a solar eclipse.	Do.	Registers a gift of gold, a row of houses, oil-mill, etc., made into the hands of the divine Kalyāṇaśakti for the offerings to the god and repairs to the temple of Kaḍaṁbēśvara by *Mahāmaṇḍalēśvara* Pāṇḍyadēva and his subordinate Chauṇḍarasa. Describes the Banahāsi country, its *kaṁpaṇa* Nūṟuṁbāḍa with the chief town Raṭṭahaḷḷi and the genealogy of the chiefs ruling over the latter to whose family Pāṇḍyadēva belonged.
95	Stone (No. II) kept in the same place	Yādava	Siṁhaṇa	Śaka 1160, Viḷaṁbi, Mārgaśira amāvāsyā, Monday, solar eclipse = 1238 A.D., December 8 ; the weekday was Wednesday.	Do.	Registers a gift of land made into the hands of the *sthānāchārya* and *Rājaguru* Mūṟujāvidēva, in favour of the deities Mallēśvara and Rājēśvara installed in the vicinity of Kaḍambēśvara by Homna Baṁmi-śeṭṭi, a subordinate of the king and a great devotee of Jaṁgama. This Baṁmi-śeṭṭi is said to have burnt Kōḍa, Moghekoppaḷa and Dōrasamudra. He was administering the tract from his headquarters at Muḷugunda. Mūṟujāvidēva belonged to the Parvatāvaḷi and Kiṭṭagāve *anvaya* of the Kāḷāmukha sect. Also contains a description of the chiefs who belonged to the Kadamba lineage and were administering the eminent town of Raṭṭapaḷḷi in Banavāse-nāḍu. Pāṇḍya and his brother Vīra-Pāṇḍya were the last of them.

96	Stone standing near the same temple	Western Chālukya	Pratāpachakravarti-Jagadēkamalla	....	Do.	Last part broken and lost. States that the king entrusted the administration of the Banavāsi country to *Daṇḍādhīśa* Bammadēva who transferred it to his brother Mādhava. Describes Banavase-nāḍu, its *kampaṇa* Nūrumbāḍa with its chief town Raṭṭahaḷḷi and the genealogy of the chiefs ruling over the latter, who belonged to the Kadamba lineage. Refers to the administration of *Mahāmandalēśvara* Kētarasa and his officer Sōmanātha of the Atri *gōtra*.
97	Hero stone built into the wall of the temple near the river.	Yādava	Rāmachandra	....	Do.	Damaged and worn out. Refers to an expedition led by *Mahāmaṇḍalēśvara* Saḷuveya Ācharasa-paṇḍita, commander of the king's army, who bore the title *Hoyisaṇa-rāya-vibhāḍa* (ruin to the Hoysaḷa king).
	MADHYA BHARAT					
98	**Mandasor(Mandsaur)**·North wall of Killa Darwaza.	....	....	V. S. 1555, Vaiśākha ba. 1 Saturday=1498 A.D., April 7, Saturday.	Local Dialect, Nāgarī.	Mentions Khan Azam Mukves Khan. Noticed in *Gwalior Rājyakē Abhilēkh*, No. 346.
99	Do.	....	....	V. S. 1555	Do.	Ibid., No. 348.
100	Do.	....	....	V. S. 1557, [Āśvina] śu 13.	Do.	Ibid., No. 350.
101	Do.	....	....	V. S. 1570, Chaitra	Do.	Worn out.
102	Do.—On the wall of an old structure near Abhay Bāuṛī.	....	....	V. S. 100[6]	Sanskrit, Nāgarī	Mentions *sāmrājya* with reference to two persons whose names are not clear.
103	Do.—Pillar buried in the field	....	Yaśōdharman	....	Sanskrit, Northern Alphabet.	Published in *Corp. Ins. Ind.*, Vol. III, pp. 142 ff., Plate.
104	Do.—Wall of the fort	....	....	....	Nāgarī	Mentions the name of a *sūtradhāra*.
105	Do.	....	....	....	Mixed Dialect, Brāhmī	Reads *yē dharmmā*, etc.
	MADHYA PRADESH					
	BILASPUR DISTRICT					
106	**Guñji**.—Rock near the pool called Daman Dahrā.	....	Kumāravīradatta	(1) 5th year, *Hēmanta* 4, *di* 15. (2) 6th year, *Grīshma* 6, *di* 10.	Prākṛit, Brāhmī	Records a gift of cows made by two ministers of the king. Published in *Ep. Ind.*, Vol. XXVII, pp. 48 ff., Plate; cf. *JAS*, Letters, Vol. XIX, pp. 59-61.
	JABALPUR DISTRICT					
107	**Bheraghat**.—Pedestal of an image of Siva and Pārvatī riding the bull.	....	....	....	Nāgarī	Seems to read *Varēśvara*.
108	Do.—Pedestal of an image of Tārā.	....	....	....	Pāli, Northern Alphabet.	Gives the Buddhist creed. In characters of about the 8th century A.D.
109	Do.—Below the broken image of a female.	....	....	....	....	Indistinct.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH—*contd.* JABALPUR DISTRICT—*contd.* **Bheraghat**—*concld.*					
110	Do.—Pedestal of a broken image in a niche of Chausāṭh-yōginī temple.	....	....	....	Sanskrit, Northern Alphabet.	Damaged. Begins with *chāturdarika* and ends with *Sōmarājaḥ*. In characters of about the 12th century.
111	Do.—Pedestal of another broken image.	....	....	....	Do.	Damaged. Begins with the *siddham* symbol followed by the expression *Brāhmaṇakula*.
112	**Gurji**.—Satī pillar near a field. No. 1.	....	Suratāṇa Mahamūda	V.S. 17[9]0(?), Māgha ba. 11, Thursday. Irregular.	Sanskrit, Nāgarī	Records the death of a *satī*.
113	Do.—No. 2	....	Maharāja Ajitamāla	V. S. 1400, Prathama-Vaiśākha ba. 7, Wednesday = 1343 A.D., March 19, Wednesday.	Do.	Do.
114	Do.—No. 3	....	....	V. S. 1398, Chaitra ba .7, Thursday. Irregular.	Do.	Records the death of a *satī* named Jasūdēvī, wife of Vijayadēva of the Śrīvāstavya-Kāyastha community.
115	Do.—No. 4	....	Mahārājādhirāja [Ajitamalla]	V. S. 1400, Māgha śu. 1, Monday. Irregular.	Do.	Records the death of a *satī*.
116	Do.—No. 5	....	....	V. S. 1399 (*graha-nanda-agni-bhū*), Āshāḍha ba. 13, Saturday = 1342 A.D., June 1, Saturday.	Do.	Do.
117	Do.—No. 6	....	....	V. S. 1399, Phālguna ba. 1[2], Thursday= 1343 A. D., January 23, Thursday	Do.	Do.
118	Do.—Pedestal of a broken sculpture near the tank.	....	....	....	Early Nāgarī	Fragmentary. Seems to mention a name. In characters of about the 10th century.
119	**Jabalpur**—Stone in the Robertson's College. No. 1.	....	....	....	Sanskrit, Early Nāgarī.	Fragmentary. The first line contains the expression *sa nō vinihatadharmma*. In characters of about the 10th century.

Gundlapalle Inscription of Chalukya Kalivitta

First Side

SCALE: ONE-FIFTH

D. C. Sircar
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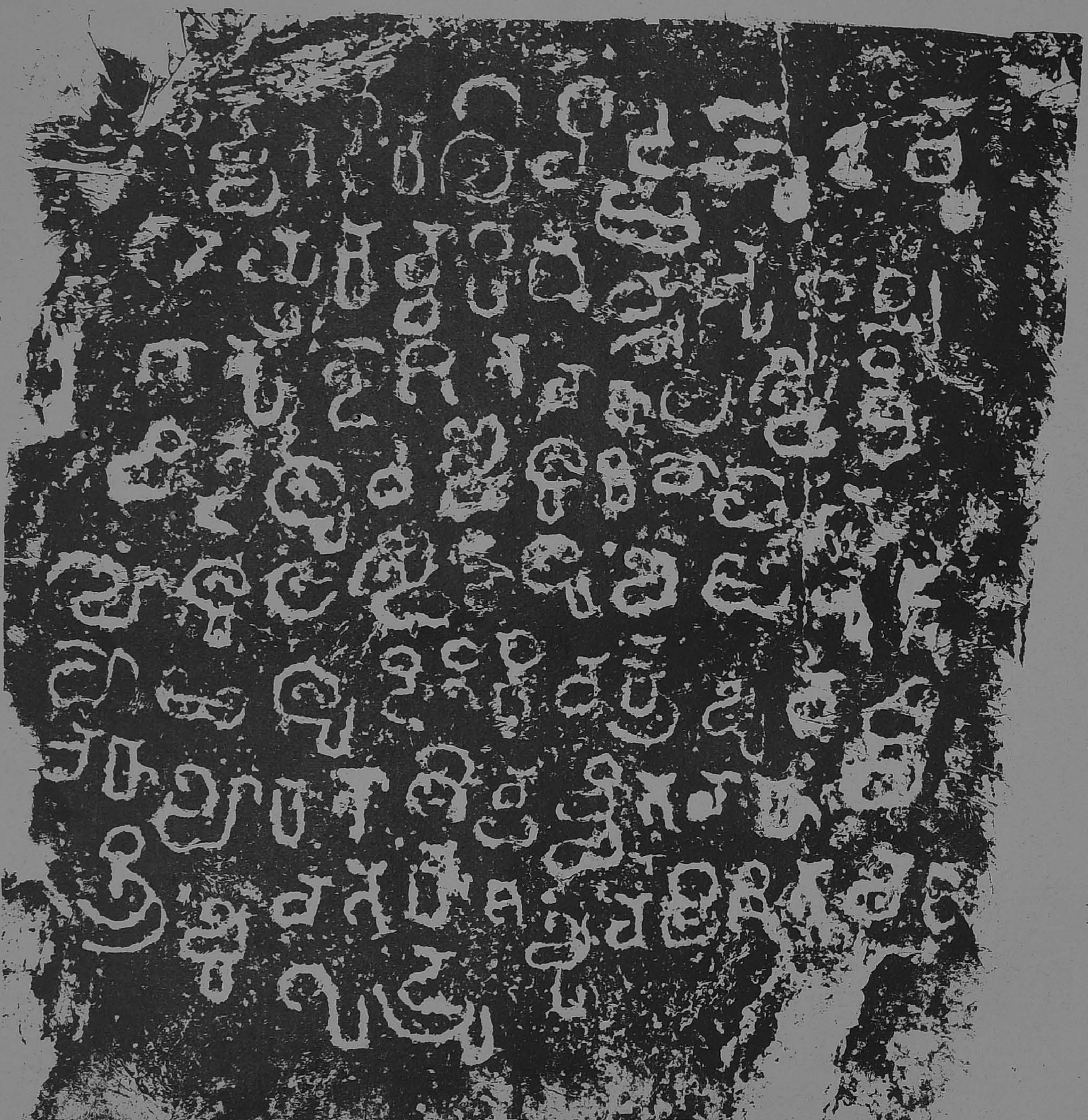
Second Side



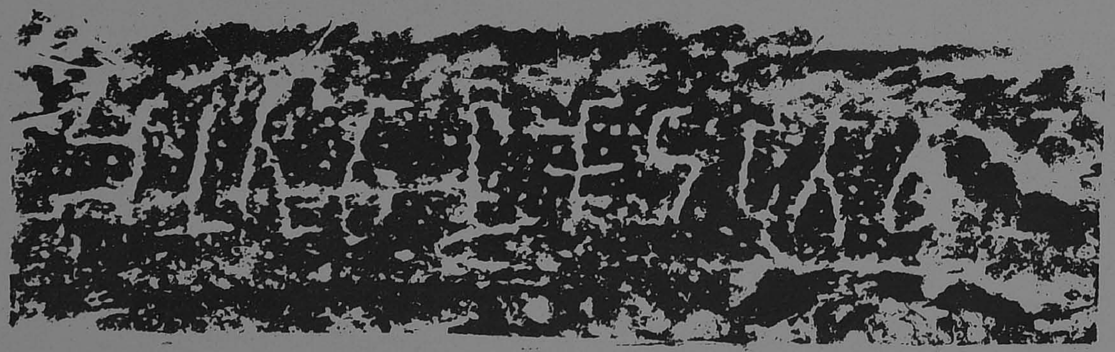
120	Do.—No. 2	....	....	V. S. 957, Jyēshṭha śu. 3.	Do.	Damaged. Mentions a person belonging to the Khaṇḍilavala family.
121	Do.—No. 3.	....	..	....	Sanskrit, Nāgarī	Gives the Buddhist formula *yē dharmā*, etc. In characters of about the 10th century A.D.
122	Do.—Fragment of a round stone in the possession of Mr. N. L. Saraf.	....	....	....	Sanskrit, Early Nāgarī.	Seems to contain adorations to Jaimini, Sumantu and Vaiśaṁpāyana. In characters of about the 10th century A.D.
123	Do.—Broken image of Pārśvanātha in the possession of the same person.	....	...	V. S. 1549, Vaiśākha śu. 3.	Local Dialect, Nāgarī.	Seems to refer to the installation of the image in question.
124	**Paonra**.—Memorial stone in a paddy field.	....	....	....	Sanskrit, Early Nāgarī.	Contains the name of a person. In characters of about the 9th century A.D.
125	**Tewar**.—Below a sculpture at Khermāi near a tank.	....	....	....	Prākṛit, Nāgarī	Contains a verse from Hāla's *Gāthā-saptaśatī* (Canto I, verse 20). Noticed in *Ind. Hist. Quart.*, Vol. XXVIII, pp. 379 ff., Plate.
	SAGAR DISTRICT					
	KHURAI SUB-DIVISION					
126	**Pahlechpur** (near **Ēran**).—Lower part of a Satī pillar.	Śaka Mahākshatrapa	Śrīdharavarman	27th year	Sanskrit, Northern Alphabet.	Published in *Corp. Ins. Ind.*, Vol. IV, pp. 605 ff.
127	Do.	Gupta	Bhānugupta	Gupta Year 191, Śrāvaṇa ba. 7.	Do.	Ibid., Vol. III, pp. 91 ff., Plate.
	MADRAS					
	GUNTUR DISTRICT					
	ONGOLE TALUK					
128	**Guṇḍlāpalle.**—Stone in front of the *dhvajastambha* in the Śiva temple.	Eastern Chālukya	....	....	Telugu, archaic	Registers a gift of land sowable with 4 *puṭṭis* of *āḍlu* by Kaḍeyarāju, the servant of Vijayāditya, to god Chi[llu]kākshi-bhaṭāra of Kapōta. The gift is stated to have been made in the name of Aytakavva, the queen of Kali-Viṭrāju.
129	Stone near the Pōlēramma temple	....	....	Śaka 1441, Pramādi, Kārttika śu. 15, Sunday, lunar eclipse =1517 A.D., November 6, Sunday, lunar eclipse.	Telugu	Damaged. Seems to record a gift of land as *sarvamānya* by Korṇēni Yaṛaya.
	TENALI TALUK					
130	**Saṅgamjāgarlamūḍi.**—Pillar in the courtyard, Saṅgamēśvara temple.	....	....	Śaka 1...., Pushya ba...., Wednesday.	Do.	Registers an endowment for burning lamps in the temple of Chōḍēśvara-Mahādēva by two brothers, sons of Boṁ[dikōṭa] Eṛama-śeṭṭi.
131	Same place, another pillar	....	....	Śaka 116[4], Pushya ba. 3, Wednesday.	Do.	Registers a similar endowment for burning lamps in the same temple by the same persons as in the previous number.
132	**Tenāli.**—Pillar in the *maṇḍapa* of the Rāmaliṅgasvāmin temple.	....	....	....	Do.	Damaged. Records the gift of the pillar by a person whose name is not legible. In characters of about the 13th century.
133	Another pillar, same place	....	....	....	Do.	Records the setting up of the pillar in the *mukha-maṇḍapa* by Sōmēśvara. Do.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	KRISHNA DISTRICT					
	BEZWADA TALUK					
134	**Vijayavāḍa**—Slab fixed in the south-east corner of the second landing on the way from the Mallikārjuna temple to the Kanakadurgā temple.	Eastern Chālukya	Sarvalōkāśraya Vishṇuvardhana	17th year	Telugu and Sanskrit, Telugu.	s.a. *A.R.Ep.*, No. 803 of 1917. Published in *S. I. I.*, Vol. X, No. 16.
	MADRAS DISTRICT					
135	**Madras**.—Stone in the possession of Messrs. Tarapore & Co.	Nawābs of Carnatic	Muḥammad Alī Wālājah	1205 A.H.	Persian verse; Nastalīq.	Records the construction of the Wālājāhī canal by the king.
	MADURAI DISTRICT					
	MADURAI TALUK					
136	**Paravai**.—Stone built into the waste weir of the tank.	....	....	+3rd year, Āḍi	Tamil	Damaged and fragmentary. Seems to record the gift of income from certain taxes (*kaḍamai*). The record is signed at the end by Būpālarājaṉ.
137	Do.—below No. 136	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin	....	Do.	Fragmentary. Refers to Paravai in Pāganūr-kūṟṟam.
138	Do.—on another side of the same stone	....	....	....	Do.	Fragmentary. Mentions a temple and the engraving of the inscription on stone and metal.
139	Stone near the second sluice of the tank	....	....	....	Do.	Fragmentary. Seems to record some provision made for worship in some temple.
140	**Tirupparaṅkuṉṟam**—Rock-cut bed in the Jaina cave on the hill.	....	....	....	Brāhmī	Reads *na ya.*
141	Do.	....	....	....	Do.	Reads *mā tā yē va.*
142	Rock-cut bed in the upper Jaina cave	....	....	....	Do.	Reads *a na tu vā ṉa ko ṭu pi tā vā ṉa.*
143	Lintel of the doorway of the Durgā shrine, Subrahmaṇya temple.	....	....	Kali. 38[7]4, Taisha 6.	Sanskrit (verse), Grantha.	Records the installation of the image of Gaṇapati by one *Sāmanta* Bhīma in the Śiva temple excavated by him at Paramaśikharin (i.e. Tirupparaṅguṉṟam).
	SOUTH ARCOT DISTRICT					
	TINDIVANAM TALUK					
144	**Kūṉimēḍu**.—Stone in the courtyard of the Ādikēśavasvāmin temple.	....	....	....	Tamil	Damaged. Seems to record a gift of land as *maḍappuṟam* in the name of *Irāhutta-miṇḍāṉ*.

SOME EARLY INSCRIPTIONS

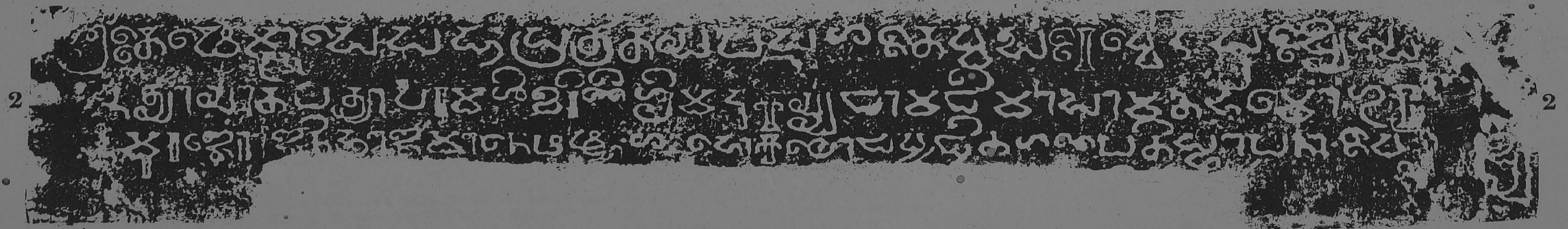
A. Tirupparankunram Brahmi Inscription



B. Calcutta Museum Inscription in Shell Characters

C. Calcutta Museum Inscription in Ornamental Characters

D. Tirupparankunram Inscription of Samanta Bhima



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145	Slab in the ruins of the fort near the sea-shore.	....	....	Anno 1703, June 2	Dutch	Records the death of Juffr. Maria De Visser, wife of van Gerrit Westrenen. Noticed in *List of Inscriptions on Tombs or Monuments in Madras*, p. 157.
	SOUTH KANARA DISTRICT					
	MANGALORE TALUK					
146	**Idya**.—Stone kept in the Nāgavana of Lakshmīnārāyaṇa Bhaṭ.	....	....	Śaka 140[4]	Kannaḍa	Damaged and worn out. Seems to mention Mallaya. Purport not clear.
147	Stone kept in the Mahāliṅgēśvarasvāmin temple.	....	....	....	Do.	Very much damaged and worn out. Purport not clear. In characters of about the 15th century.
148	**Kuḷāi**.—Stone in the wet land facing the house of Kuchamane Dāsu Pūjārī.	....	....	....	Do.	Damaged and worn out. Seems to record a gift land (details not clear). Mentions the gods Sunanda and Sōmayadēva of Vāsāpura.
149	**Mūḷūru (hamlet of Bāḷepuṇi)**.—Slab kept in the courtyard of the Īśvara temple.	....	....	....	Do.	Damaged and worn out. Introduces two chiefs of the Kiḷḷa family, Kannayya and his brother Vikramāditya, who bore the title *Mūlapuraparamēśvara*. In characters of about the 10th century.
150	Back of the same slab	....	....	....	Do.	Do. Seems to refer to the death of Kiḷḷa Vikramāditya and to the construction of a tank. Do.
151	Two slabs kept in the courtyard of the same temple.	....	....	....	Do.	Do. Mentions Maṅgaḷūru *rājya* and Śrīdharadēva. Purport not clear. In characters of about the 16th century.
152	**Poḷali**.—Slab in front of the Rājarājēśvarī temple.	....	....	....	Kannaḍa, archaic	States that Arākoli entered fire becoming a victim of calumny at Taḷekāḍu. The memorial stone in his honour was set up by Palyavaṇa Aḍigānapa and Malaloṇḍaiyya.
	TANJORE DISTRICT					
	SHIYALI TALUK					
153	**Nāṅgūr**—Jamb of the doorway (*gōpura*) of the Nārāyaṇa-Perumāḷ temple.	....	....	....	Telugu	Mentions Kaḍivēṭi Yarappa. In late characters.
154	Jamb of the doorway, *ardha-maṇḍapa*, same temple.	Chōḷa	Parakēsarivarman	2nd year	Tamil	Registers the gift of land, after purchasing it for 40 *kāśu*, by Sōmaṉ Tattaṉ for the expense of burning a perpetual lamp in the temple of Tirumaṇimāḍakkōyil.
155	Same place	Do.	Do.	Do.	Do.	Registers another endowment, made by the same person, of a piece of land, purchased for 40 *kāśu*, to god Tirumaṇimāḍakkōyil-perumāḷ for the expenses of offerings and worship at the *ardhajāma* service.
	TIRUCHIRAPPALLI DISTRICT					
	TIRUCHIRAPPALLI TALUK					
156	**Śrīraṅgam**—Third *Prākāra* of the Raṅganāthasvāmin temple, *Āryabhaṭṭāḷvāśal*, niches on the inner wall, proper left of entrance, niche No. 1.	Do.	Tribhuvanachakravartin Rājarājadēva	23rd year, Mīṉa ba. 11, Sunday, Pūśaṁ. Irregular.	Do.	Registers a grant of 2 *mā* of land, purchased for 8540 *kāśu*, by Goppaṉaṉ for providing flower garlands to the deity. The land was made over to the *Nambi* of the Periyakōyil (Śrīraṅgam).

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.* TIRUCHIRAPPALLI DISTRICT —*contd.* TIRUCHIRAPPALLAI TALUK—*contd.* **Śrīraṅgam**—*contd.*					
157	Same place, niche No. 2	Chōḷa	Tribhuvanachakravartin Rājarājadēva	23rd year, Kumbha śu. 3, Sunday, Pūśam. Irregular.	Tamil	Records another gift of land, purchased from Sēnāvaruchchāṇi, by Irāmayaṉ for daily offering of a garland to the deity for his own well-being.
158	Same wall, proper right of entrance, niche No. 1.	Do.	Do.	Year opposite the 22nd year, Karkaṭaka śu. 14, Sunday, Mūla=1238 A.D., June 27, Sunday ; ·91 , ·48.	Do.	Registers yet another endowment of land to the deity by Chaṭṭayaṉ who calls himself a *sēnaibōga* of Bōgaya-deṇḍunāyakar-Vallaiya-deṇḍunāyakar, the *deṇḍu(daṇḍa)-nāyakas* of Dēvaṉ-Sōmēśvaradēvaṉ, for his own well-being. The gift was made over to Śīrāmapirāṉ(Śrīrāmapirāṉ)-bhaṭṭaṉ, the *nambi* of the Periyakōyil.
159	Same place, niche No. 2	....	....	....	Do.	Damaged. Seems to record an endowment of land, purchased for the purpose, to the temple by Nāgaṇaṉ who possibly held the office of *Daṇḍanāyaka.*
160	Same wall, tiers, proper left of entrance	....	....	Śaka 149[4], Āṅgirasa, Jyēshṭha śu. 15, Monday=1572 A.D., May 26, Monday, f.d.t. ·48.	Telugu	Damaged towards the end. Mentions Ananteyya, son of Nēbati Rāmayya, and others and seems to refer to their visit to the temple.
161	Do.	Vijayanagara	.... Dēvarāya-mahārāya	...., Parābhava, (expired) and Plavaṅga (current) ...., Anurādhā.	Tamil	Fragmentary. Built in at places. Seems to refer to an endowment of land for a grove (*tōppu*), after excluding from it the *mānya* and *bhaṭṭa-vṛitti* portions. The name of the donor is lost.
162	Do.	....	....	....	Do.	Fragmentary. Records a gift of land, as *Sarvamānya*, probably by Viṭṭhaladēva-mahārāja. The gift seems to have been meant for certain provisions for some specified festivals to the god.
163	Do.	....	....	....	Do.	Do. Seems to record a gift of lamps and precious stones such as rubies and diamonds to the god.
164	Do. proper right of entrance	....	....	Śaka 1394, Nandana, Tulā śu. .... (Friday), Uttirāḍam=1472 A.D., October 9, Friday. The *tithi* was 8 ; ·91 ; ·48.	Do.	Do. The details of the grant portion are lost. Mentions Uttama-nambi and *Āvaṇakar-kottu*(?).

165	Do.	....	....	....	Do.	Do. Seems to register a grant of 2 *vēli* of land, purchased for 420 *poṉ*, for making certain provisions for the god by Śiṅgama-nāyaka.
166	Same *prākāra*, *Nāḻikēṭṭānvāśal*, proper right of entrance (outside), wall facing west.	....	....	....	Do.	Do. The fragment forms the concluding part of the record. Seems to refer to the purchase of a piece of land for a flower-garden to the deity. States that the record was [ordered to be] engraved on the *Irājamahēndraṉ-tiruchchuṟṟu-māḷigai*.
167	Do., west and south walls	Chōḷa	Kulōttuṅgachōḷa	...., [111]th day	Do.	Records the gift of a perpetual lamp and of 96 sheep, for supply of ghee for the same, by Sēnāpatigaḷ Irājanārāyaṇa-Muṇaiya-daraiyar *alias* Koṭṭūr-Udaiyāṉ Araiyaṉ Rājēndra Chōḷaṉ of Arumoḷidēva-vaḷanāḍu. The sheep were entrusted to Āchchaṉ Gōvaddaṉ *alias* ...., the shepherd of the temple (*Āḻvār-kōyil-iḍaiyaṉ*) and five others.
168	Do., tiers, proper left of entrance (outside)	Do.	Do.	....	Do.	Fragmentary. Partly covered with brass plates. Seems to refer to arrears amounting to 940 *kāśu* payable by some individuals to the temple treasuries. Rājēndrachōḷa Mūvēnda-vēḷār is stated to have enquired into the case and settled the amount. One of the individuals (name lost) involved in the case seems to have served a period of imprisonment (*śiṟai-irundu*). A fragment, not connected with this record but on the same tiers, refers to the provisions made for observing the *pūśat-tirunāḷ* of Kulōttuṅgachōḷadēva every month.
169	Do.	Do.	Do.	....	Do	Do. Records a gift of sheep by a number of individuals for the supply of ghee for a perpetual lamp in the temple. Mentions Vīra-Vichchādira Mūvēndavēḷār as the *Śrīkāriyam* officer of the temple at whose instance the gift seems to have been made.
170	Do., proper right of entrance, lowest tiers.	....	....	....	Telugu	Records the obeisance of Koṇḍamma, daughter of Bommarāju. In characters of the 15th century.
171	Do., Proper right niche in the passage, south and west walls.	....	....	Śaka 1572, Vikriti, Mārgaśira ba. 5, Sunday, Uttirā bhādra, Vṛiśchika, Uttiraṭṭādi. Irregular.	Telugu and Tamil	Registers a *poliyūṭṭu* gift by Cheruku Chennama-nāyakaṉ, son of Veṅgaḷappa-nāyakkaṉ for specified offerings to the god on the occasion of the god's visit to the *maṇḍapa* in the grove which was also given by the donor to the deity. The writing is very faint and illegible and is over an earlier record (No. 172).
172	Do., do., earlier writing under No. 171	....	....	....	Tamil	Fragmentary. In characters of the 10th or 11th century. Seems to refer to some land gift. Mentions *Paḷḷikoṇḍāṉ-marakkāl* and *mañjāḍi*.
173	Do., niche on the proper left in the passage, north wall.	....	....	....	Do.	Very faint and illegible. Seems to enumerate an elaborate list of provisions made to the temple. In characters of the 19th century.
174	Do., east wall	....	....	....	Do.	Fragmentary. Mentions a number of temple officials such as Āḷi-nambi, Tiruvāyikulamuḍaiyā-nambi, etc. In characters of the 10th-11th century.
175	Do., same wall	....	....	Śaka 15[8]3, Plava, Kaṉṉi ba. 7, Wednesday, Rōhiṇī=1661 A.D., September 4, Wednesday, f.d.t. ·12 ; ·80.	Do.	Registers a gift of money as *poliyūṭṭu* to the temple treasury by Pōtturāja-Veṅgaṇaṉ, son of Tirumalai-nāyakkar of Nandakula-gōtra for the 6th day festival of Ādi-Brahmā and other specified provisions for the god. The record is engraved over an earlier epigraph and the writing is very faint and illegible at places.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.* TIRUCHIRAPPALLI DISTRICT —*contd.* TIRUCHIRAPPALLI TALUK—*contd.* **Śrīraṅgam**—*contd.*					
176	Do., south wall	....	....	Śaka 1577, Manmatha, Dhanus śu. 3, Thursday, Tiruvōṇam=1655 A.D., December 20, Thursday, ·91 ; ·62.	Tamil	Damaged and faintly engraved. Records a gift, probably of money, by Vasantarāyaṉ for conducting the sixth day festival for the god when the deity would be seated in the pavilion at Muttarasanallūr. Gives a long list of the various provisions made for the occasion.
177	Do., stone jamb to the proper left in the passage, bearing the *Gaṇḍabhēruṇḍa* crest.	....	....	....	Do.	Badly damaged. Mentions Kaṇṇaṉūr and Pugaḷūr. The purport of the inscription is not clear. Above the inscription is engraved the figure of a *Gaṇḍabhēruṇḍa* with its left arm raised and its lower limbs greatly obliterated. The characters are bold and assignable to the 17th century.
178	Do., wall north of the above stone jamb	....	....		Do.	Fragmentary. Gives a list of provisions made for the worship of the deity, among which occurs one made for the person reading the *Śrīpurāṇam*. In characters of about the 10th century
179	Do., stone jamb bearing the figure of a tiger at the top.	Kēraḷa.	....	....	Sanskrit, Grantha	Badly damaged. Gives the relationship of king Champaka Keraḷa as the *dauhitra* (daughter's son) of Jayasiṁha, the son of Gōdēśvara, sister's son of Kulaśēkhara and brother of Mārttāṇḍa and refers to the flag post (*Kētu-stambhaṁ*) erected by him in front of Raṅgēśa (i.e. god Raṅganātha). The pillar bears at the top of the inscription a graffito of a couchant tiger (?) with its mouth open, the right paw raised and the tail curled. In characters of about the 15th century.
180	Do., stray stones built into the wall to the south of the above stone jamb.	Chōḷa.	....	....	Do.	Fragmentary. Fragment A mentions *Jalapavitra* as one among the various ceremonies for which provisions were made. Fragment B mentions Rājakēsarivarman Rājēndrachōḷadēva and Uḍaiyār Śrī-Rājādhirājadēva. Fragment C mentions Parāntakap-Pallavaraiyaṉ and seems to refer to an endowment for maintaining a perpetual lamp. In characters of the 10th or 11th century.
181	Do., do., to the north of the same stone jamb.	Do.	Parakēsarivarman	....	Do.	Do. Contains the *praśasti* of Adhirājēndra. Seems to record a gift of land, the details of which are lost.
182	Do., niche in the inner wall, south side, proper left of entrance.	Do.	Kulōttuṅgachōḷadēva	Year opposite the 26th year.	Do.	Highly damaged and incomplete after the preamble.

183	Do., tiers of the inner wall, proper left of the entrance.	Vijayanagara	....	Śaka ...., Kshaya, Mithuna śu. 10, Wednesday.	Do.	Built in. Seems to record a provision made for celebrating the festivities annually for the Āḻvārs on a specified occasion. The details of the provision are lost.
184	Do., do.	....	....	....	Do.	Fragmentary. Seems to refer to a gift of land as *tiruviḍaiyāṭṭam* by Bhōjanappalli-Tirumalaiyaṅgār and a gift of a village (name lost) as *sarvamānya* for the merit of a [Nāya]kkar. The rest of the details are lost.
185	Do., do.	Vijayanagara	....	Śaka 1463	Do.	Do. Seems to refer to a gift of land. All details beyond the Śaka year are lost.
186	Do., do.	....	....	[Dur]mukhi, ... ba.	Do.	Do. Refers to a *poliyūṭṭu* gift and to Vēdavyāsar. Records the interest at 1 *paṇam* per cent. In characters of the 15th century.
187	Do., tiers of the inner wall facing the south wall of the *Chandana-maṇḍapa*.	Chōḻa	Rājakēsarivarman Kulōttuṅgachōḻa-dēva.	....	Do.	Do. Seems to record a gift of 10,000 *kalam* of paddy. Among the signatories is mentioned a person named Śrī-Kurugūr-nambi who bears the epithet *Parakēsari*.
188	Second *prākāra*, tiers of the *Chandana-maṇḍapa*, west side, commencing from the steps at the entrance.	....	....	....	Do.	Do. Seems to register a gift of the village Kūḍalūr in Uṟaiyūr-kūṟṟam as *tiruviḍaiyāṭṭam* to the deity. In characters of the 16th century.
189	Do., same tiers	....	....	....	Do.	Do. Refers to the gift of some *vēlis* of land as *tiruviḍaiyāṭṭam*. The details of the gift are lost. Do.
190	Do., do.	Vijayanagara	Kṛishṇadēva-mahārāya	....	Do.	Do. Seems to refer to some gift probably of money. The other details of the gift are lost. Another fragment close to this and in later characters refers to Kṛishṇappa-nāyaka and *Kumāra* Veṅkaṭādri.
191	Do., round tier	Do.	Do.	Śaka 1435, Śrīmukha, Makara śu. 1, ..., Śravaṇa, Makara-saṅkrānti=1513 A. D., December 28. The week-day was Wednesday; ·27; f.d.n. ·19.	Do.	Do. Seems to refer to a gift of land as *tiruviḍaiyāṭṭam* by a person (name lost) of the Kāśyapa *gōtra* and Āśvalāyana *sūtra*.
192	Do., convolute tier below the round tier.	Do.	Do.	Śaka 1435, Śrīmukha, ... 5, Monday, Uttiram.	Do.	Partly built in at the beginning and damaged. Registers the gift of a grove (*tōppu*), 900 *kuḻi* in extent, for certain specified provisions to the deity by Timmappa-nāyakkar and Ādiyappa-nāyakkar, sons of Vasavaśaṅkara Mallappa-nāyakkar who is described as the *Vāśal* of Kṛishṇadēvarāyar. Towards the end of the inscription Chinnappa-nāyakkar also figures along with the other two as a donor. The record is incomplete.
193	Do., same tier	Do.	....[va]dēva-mahā[rāja]	Śaka 146[7], Viśvāvasu, śu. Tuesday, Paurṇimā, Hastā. Irregular.	Do.	Highly damaged. The details of the gift are lost.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	TIRUCHIRAPPALLI DISTRICT —*contd.*					
	TIRUCHIRAPPALLI TALUK—*contd.*					
	Śrīraṅgam—*concld.*					
194	Do., south side, facing the *Nāḻikēṭṭān-vāśal.*	Vijayanagara . .	....	Śaka 1520, Vikārin, [Mithuna] ba. 3, Friday, uttirāḍam=1599, A.D., June 1, Friday, ·55 ; ·67. The Śaka year cited is wrong for 1521.	Tamil . . .	Fragmentary. Seems to record a gift (details lost) by a person (name lost) of the Ātrēya *gōtra* and the Āpastamba *sūtra.*
195	Do., do. .	....	....	Śaka 1392, ... eclipse.	Do. . .	Do. Seems to record the gift of a village as *sarvamānya* by a *Mahāsāmanta* (name lost) to the deity on the occasion of an eclipse. The details of the gift are lost.
196	Do., do. .	....	....	...., Dhanus śu..., Tiruvādirai.	Do. . .	Do. Seems to register a gift of land in Rājarāja-vaḷanāḍu, the *Nāyakkattanam* of [Ti]rumalaidēva-mahārāja, as the offering (*avasaram*) of Chennappa-nāyakkar.
197	Do., do. .	....	....	Śaka 1312 (expressed by the chronogram *Rājyalōkē*), Pramōda, Kārttika, Utthānadvādaśī = 1390 A.D., October 21.	Sanskrit, Grantha and Tamil.	Fragmentary. Records the gift of 30 cows and a perpetual lamp by Aṇṇappa-uḍaiyar-Chauṇḍappa, son of Viṭṭhappa of Vatsa-*gōtra.*
198	Do., South wall (inside) of the *Chandana-maṇḍapa,* proper left of Sannidhi-Garuḍa.	....	....	Śaka 1550, Vibhava, ..., Wednesday, Hastā.	Tamil.	The characters are very faint and illegible. Records a *poliyūṭṭu* gift, the details of which cannot be made out.
199	Do., West wall (inside), south end .	....	....	Śaka 1450, ...	Do. . .	Do. Contains a list of provisions made for conducting different festivals.
200	Do., next to No. 199 above . .	....	....	....	Do. . .	Do. No details can be made out.
	Do., same wall	....	....	Śaka 1547, Kshaya, Kārttika 15, Vriśchika śu. 5, Tuesday, Tiruvōṇam=1626 A. D., November 14, Tuesday, ·11, ·82. The Śaka year cited in this and the next two Nos. is wrong for 1548.	Do. . .	Do. Barring the details of date other particulars contained in the record are illegible.

202	Do., do.	....	....	Śaka 1547, Kshaya, Kārttika 15, Vṛiśchika śu. 7, Thursday, Śadaiyam=1626 A. D., November 16, Thursday; the day of the month is 17, and not 15, ·01, ·75. See No. 201 above.	Do.	Registers a poliyūṭṭu gift, probably of land, by Aḷagiya-Śīyaṉ who is described as a *dēśāntari* and as the *Śrīkāriyam* officer of Tirumaṅgai-Āḷvār. Refers to the *Divyaprabandham* of Tirumaṅgai-Āḷvār. The characters are very faint and indistinct.
203	Do., do.	....	....	Śaka 1547, Kshaya, Vṛiśchika ba. 5, Monday, Pūśam=1626 A. D., November 27, Monday, f.d.t. ·11; ·24. See No. 201 above.	Do.	Registers a gift of land as *Tirunāmattukkāṇi* to the deity. The other details of the gift cannot be made out as the engraving is faint and illegible.
204	Do., do.	....	....	....	Do.	Highly damaged and illegible.
205	Do., proper left jamb at the western entrance into the same *maṇḍapa*.	....	....	Śaka 1570, Sarvadhārin, Mithuna śu. 5, Thursday, Maghā=1648 A. D., June 15, Thursday, ·66; ·77.	Do.	Records a *poliyūṭṭu* gift probably of money for specified offerings to the god by Iraṅganāthayyan, son of Āditya-bhaṭṭar Tiruvanantāḷvār of Siriyaveṇmaṇi (?).
206	Do., do., below No. 205 above	Vijayanagara	[Devarāya II], son of Vijayēśvara	....	Sanskrit, Grantha	Damaged. Mentions the ruling king Dēvarāya, son of Vijayēśvara. Refers to Sāḷuva as the son of Guṇḍa and Māḍāmbikā and the grandson of Maṁgu.
207	Do., do., below No. 206 above	....	....	Śaka 1413, Virōdhikrit, Phālguṇa śu. 10, Monday. Irregular.	Kannaḍa	Registers a gift of four villages, viz. Kōramaṅgala, Ariyamaṅgalapaṭṭi and two others (names not clear), as *sarvamānya* to the god for feeding 20 Brāhmaṇas daily at Śrīraṅga. The donor's name is lost.
208	Do., proper right jamb at the same place	....	....	....	Tamil	Beginning lost. Highly damaged. Contains a list of provisisons made for worship in the temple.
209	Do., north wall, top tier facing Śēnaimudaliyār's shrine.	Vijayanagara	Achyutarāya-mahārāya	Śaka 1[45]6 Jaya, ..., Tuesday, ..., Śravaṇa.	Tamil, Nāgarī	Damaged and illegible. Mentions Tuḷuva Veṅgaḷappa-nāyaka.
210	Do., Mēṭṭu-Nāchchiyār shrine, inner wall.	Chōḷa	Kulōttuṅgachōḷadēva	42nd year, Kaṭaka 21, śu. Saturday, Sōdi, = 1111 A. D. The day of the month was 20 (July 15), Saturday; the *tithi* was 7; ·12,. ·73.	Tamil	Fragmentary and built in at places. Seems to record a gift of land, purchased for the purpose, to the god, by Vaṇḍāḷañchēri-Uḍaiyāṉ Veḷḷāḷaṉ Āṇai .... *alias* Vāṇa[kō]varaiyaṉ of Tirunaraiyūr included in Kulōttuṅgachōḷa-vaḷanāḍu, having assembled the *Peruṅguṟi-sabhā* of the *brahmadēya* village Arindigai-chchaturvēdimaṅgalam in the temple of the Tirukkuruṅguḍi-Āḷvāṉ. The gift seems to have been intended for meeting the expenses of the sacred bath of the deity on the day of *ēkādaśi*. Another fragment close to this and dated in the 32nd year of the king also mentions the same donor and seems to refer to a similar donation by him. Two more fragmentary inscriptions are on stones built into the steps of this shrine.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*concld.*					
	TIRUCHIRAPPALLI DISTRICT —*concld.*					
	PERAMBALUR TALUK					
211	**Perambalūr.**—Pillar lying in the compound of the Sub-Magistrate's court.	Lōdī . . .	Shēr Khān, son of Yusuf Khān Lōdī	Śaka 1590, Kīlaka, Māgha ba. 14, Friday, Śata-[bhishag], Kali [4]-769, San 1074=1669, A.D., February 19, Friday, ·38 ; f.d.n. ·03.	Hindi, Nāgarī . .	Records the construction of a Masjid by Shēr Khān, son of Yusuf Khān Lōdī, to the east of Vāligōḍapurī (Vālikaṇḍapuram), situated in the Jyāmā Kasbā.
212	**Vālikaṇḍapuram.**—Tablet fixed in a niche in Shams Khān's mosque.	....	....	....	Persian verse, Naksh	A verse containing the Muslim creed. Gives the names of the four Caliphs Abū Bakr, Umar, Uthman, and 'Alī.
213	Pillar in the same mosque . .	....	....	....	Arabic . . .	Contains the tradition of the Prophet. Gives the name of the scribe as Shams Khān.
214	Another pillar in the same place .	....	....	....	Do. . .	Promises great rewards to those who light a lamp in the mosque or make provision for a mat.
215	Stone tablet fixed to the wall of the mosque.	....	....	A. H. 1225 . .	Persian, Nastalīq .	Seems to refer to the restoration of the mosque.
216	Stone pillar lying in the ruins of Shēr Khān's mosque in the same village.	....	....	....	Arabic, Naksh and Nastalīq.	Reads *Allāhu kāfī* meaning 'God is sufficient'.
217	Stone tablet fixed over the niche of the same ruined mosque.	Lōdī . . .	Shēr Khān, son of Yusuf Khān Lōdī	A.H. 1079, Ramzan 27, Friday =1669 A.D., February 18.	Persian prose and verse, Nastalīq.	States that Shēr Khān, son of Yusuf Khān Lōdī built the magnificient Jami Masjid.
218	Another tablet lying in the ruins of the same mosque.	....	...	....	Do. . .	Records the completion of the Jami Masjid in 1079 A.N.
	VISAKHAPATTNAM DISTRICT					
	SRINGAVARAPUKOTA TALUK					
219	**Kāpsōmapuram.**—Stone called *dhanaṁ rāyi* in field S. No. 72-9 A.	....	....	Śaka	Telugu . . .	Damaged. Mentions *Mahāmaṇḍalēśvara* Pratāpa .... In characters of about the 12th century.

	ORISSA KORAPUT DISTRICT JEYPORE AGENCY					
220	**Jeypore.**—Pedestal of a Sūrya image in the compound of the Nīlakaṇṭhēśvara temple.	....	....	....	Nāgarī	Indistinct. In characters of about the 12th century.
	PURI DISTRICT					
221	**Bhubaneswar.**—Panel (right side) of the Mañchapurī cave on the Udayagiri Hill	....	....	....	Prākṛit, Brāhmī	Published in *Ep. Ind.*, Vol. XIII, p. 161, Plate.
222	Do., do.	....	....	....	Do.	*Ibid.*, p. 160, Plate.
223	Do., Panel of the Sarpagumphā in the same place.	....	....	....	Do.	*Ibid.*, pp. 161 ff., Plate.
224	Do., Upper storey of the Vaikuṇṭha cave in the same place.	Chēdi-Mahāmēghavāhana.	Khāravēla	....	Do.	*Ibid.*, pp. 159 ff., Plate.
225	Do., Outer wall of the inner chamber of the Bāgh cave.	....	....	....	Do.	*Ibid.*, pp. 163 ff., Plate.
226	Do., Wall of the Hāthīgumphā in the same place.	....	....	....	....	Two lines in ornamental characters. The last expression in line 2 is *snēha-prakāśa*. In characters of about the 5th century A.D.
227	Do., same wall	....	....	....	Brāhmī	Reads [*matha*]*nāgnihōtra*. Do.
228	Do., do.	....	....	....	Do.	Reading uncertain. In characters of about the 3rd century A.D.
229	Do., do.	....	....	....	Do.	Seems to read *Śīlākaṇṭaka Viśīla*. In characters of about the 2nd century A.D.
230	Do., pedestal of an image of Padmapāṇi in the Provincial Museum.	Bhauma-Kara	Śubhākara	....	Sanskrit, East Indian characters.	Records the installation of the image by Rāhulạruchi. Published in *Ep. Ind.*, Vol. XXVI, pp. 247 ff., Plate.
231	Do., stone slab in the same place	....	....	....	Sanskrit, Northern Alphabet.	Contains a Buddhist tract. *Ibid.*, pp. 191 ff., Plate.
232	Do., do.	....	....	....	Oriya	Seems to contain an imprecatory passage.
233	Do., sides of an image at the same place.	....	....	....	Prākṛit, Northern Alphabet.	Fragmentary. Buddhist creed. In characters of about the 10th century A.D.
234	Do., pedestal of another image at the same place.	....	....	....	Do.	Do.
235	Do., pedestal of another image at the same place.	....	....	....	Do.	Damaged and fragmentary. Buddhist creed. In characters of about the 6th century A.D.
236	Do., left side of the body of the big lion at the same place.	....	....	....	Brāhmī (ornamental)	Seems to read *suryōhaṁbandha*. In characters of about the 5th century A. D. cf. *J.A.S.*, Letters, Vol. XVII, p. 115, Plate XII.
237	Do., do.	....	....	....	Brāhmī	Reads *sura*[*dha*]*n*[*ā*]*bha*. Another line is engraved across in ornamental characters. Do.
238	Do., fragment of a stone at the same place.	....	....	....	Prākṛit, Northern Alphabet.	Indistinct. A single line in characters of about the 10th century A.D.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	TRIPURA					
239	**Āgartalā.**—Slab from Jagannāther Dol temple, now lying in the compound of the Chief Commissioner's Office.	Kings of Tripurā	Gōvindamāṇikya	Śaka 1583 (*anala-ashṭa-bāṇa-i n d u*), Kārttika 26, Rākā (Pūrṇimā), Sunday=1661 A.D., October 27, Sunday.	Sanskrit, Bengali	Records the construction of a temple of Vishṇu by the king's son Kalyāṇamāṇikya and brother Jagannātha. Published in Chandrodaya Vidyavinoda Bhattacharya's *Śilālipisaṁgraha*, Āgartalā, Tripurā San 1314, pp. 30-31.
240	Do., do.	Do.	Īśānamāṇikya	(1) Śaka 1785, Tripurā San 1272, Śrāvaṇa 17, śu. shashṭhī, Sunday=1862 A.D., August 31, Sunday. The Śaka year quoted is current. (2) Tripurā San 1273.	Do.	Records the construction of a shrine called *Pañcha-ratna* by the widowed queen Chandrēśvarī in the Tripurā year 1273 commemorating the death of the king in the previous year.
241	Do., do.	Do.	....	....	Do.	Damaged. Records the construction of a *maṭha* in honour of god Vishṇu.
242	Do., do.	Do.	....	....	Sanskrit, Gauḍīya	Damaged. Purport not clear.
243	Do., (originally from the Rādhāmādhava temple at Kālikāgañj or Rādhānagar near Ākhāurā, Tippera District, East Pakistan).	Do.	Krishṇamāṇikya	Śaka 1697 (?)	Sanskrit, Bengali	Records the construction of a temple styled *Pañcha-ratna* between two tanks at Kālikāgañjaka by the queen. Published in the *Śilālipisaṁgraha*, pp. 36-39.
244	**Mahārāṇī**, near Udaypur. In the compound of a peasant's house.	Do.	Vijayamāṇikya	Śaka 1470, Kārttika śu. 15, Wednesday = 1548 A. D., October 17, Wednesday. (lunar eclipse).	Do.	Records the construction of a temple of Vishṇu by the king and his queen Lakshmīdēvī.
245	Do.	Do.	Do.	Do.	Do.	Contents similar to those of No. 244 above.
246	Do.	Do.	Do.	Do.	Do.	Do.
247	**Udaypur.**—Gate (above the door) of the temple called Mahādēva-bāṛī.	Do.	Kalyāṇamāṇikya	Śaka 1572	Do.	Damaged. Transcribed imperfectly in the *Śilālipisaṁgraha*, p. 13.
248	Wall of the same temple	Do.	Do.	Śaka 1573	Do.	Damaged. Records the renovation of a *maṭha* by the king for the merit of Dhanyamāṇikya who had originally built it. *Ibid.*, pp. 14-16.
249	Wall of the Chaturdaśa-dēvatā temple near the same temple.	Do.	Do.	Śaka 1572 (*paksha-muni-ishu-chandra*), Āshādha 5, Tuesday. Irregular.	Do.	Damaged. Records the construction of the temple of Gōpīnātha by the king. *Ibid.*, pp. 17-19.

250	Wall of the Vishṇu temple near the Chaturdaśa-dēvatā temple.	Do.	Do.	Śaka 1595 (*bāṇa-nava-ishu-sōma*), Vaiśākha śu. 15.	Do.	Damaged. Partially transcribed in *op. cit.*, p. 19.
251	Gate of the temple called Dutyār Bāṛī near the Mahādēva temple.	....	....	Śaka 1621 (*sōma-āśvina-ṛitu-kshiti*).	Do.	Damaged. Records the construction of the temple in question by a lady named Dvitīyā.
252	Back wall of the temple of Vishṇu at a little distance from the Dutyār Bāṛī.	Kings of Tripurā	Gōvindamāṇikya	Śaka 1590 (*kha-aṅka-ishu-chandra*).	Do.	Records the construction of the temple in question by the queen Guṇavatī.
253	West (right) wall of the same temple.	....	....	....	Do.	Damaged. Purport not clear.
254	Wall of the temple in the old palace at Rāmnagar on the northern bank of the Gōmatī near Udaypur.	Kings of Tripurā	Rāmamāṇikya	Śaka 1599 (*graha-aṅka-bāṇa-śubhrā-ṁśu*), Māgha śu. 15.	Do.	Damaged. Records the construction of the temple by the king for the merit of his deceased father Gōvindamāṇikya. Published in the *Śilālipisaṁgraha*, pp. 25-28.
255	Back (east) wall of the Tripurāsundarī temple near Udaypur.	Do.	Do.	1. Śaka 142[3?] (*vahni-akshi-Vēdhō-mukha-dharaṇī*); 2. Śaka 1603 (*nētra-viyat-rasa-indu*).	Do.	Records the renovation by the king of the temple of goddess Ambikā originally built by his ancestor Dhanyamāṇikya. Published in *op. cit.*, pp. 3 ff. It may be noticed that in the second date, given both in words and figures, the word *nētra* meaning 'eyes' has been taken to indicate 3 (not 2 as usual) according to the fashion prevalent in Bengal.
256	Left (south) wall of the same temple	Do.	....	....	Do.	Damaged. The transcript published in the *Śilālipisaṁgraha*, p. 8, was apparently prepared when the preservation of the record was better. According to that transcript, the inscription associates the date Śaka 1423 with Dhanyamāṇikya and Śaka 1603 with Rāmamāṇikya (cf. No. 255).
257	Same wall	Do.	....	1. Śaka 1679 (*randhra-samudra-ari-dharaṇī*) for Śaka 1779; 2. Tripurā San 1267, Māgha.....	Do.	Partially damaged. Records the renovation of the temple of Ambikā (built by Dhanyamāṇikya) by the queen Jagadīśvarī.
258	Right (north) wall	....	....	Śaka 16[0*]3	Bengali	Damaged. Noticed in the *Śilālipisaṁgraha*, p. 3. Seems to mention Bali-Bhīmanārāyaṇa. The date is given as 163 without the blank space (usually indicating zero in certain Bengali documents) between 6 and 3.
	UTTAR PRADESH					
	LUCKNOW DISTRICT					
259	**Lucknow.**—Stone in the provincial Museum.	Chandēlla	Vīrabrahma (Vīravarman)	V. S. 1318, Śrāvaṇa ba. 2, Wednesday=1261 A. D., June 15, Wednesday, f.d.t. ·18.	Sanskrit, Nāgarī	Seems to record the pious activities of *Rāṇaka* Abhayadēva and Sulhaṇa *Bhaṇḍārī*, son of *Rāuta* Sāḍhē (cf. Bhandarkar's List, No. 560).
260	Do. do.	Do.	....	....	Do.	Damaged and fragmentary. Mentions Madanavarman.
261	Do. do.	....	....	....	....	In shell characters.
262	Do. Brick in the same place	....	....	....	Prākṛit, Brāhmī	Seems to read— 1. *Bhadasamasa savajivalōkē puṭha*[*sa*] [*ra*]*thasa.* 2. *Bhaḍaka-putasa Jeṭhasa Bhagaviputasa.*

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	UTTAR PRADESH—*concld.*					
	LUCKNOW DISTRICT—*concld.*					
	Lucknow—*concld.*					
263	Lucknow.—Back of the stone horse in the same place.	....	....	....	Prakṛit, Brāhmī.	In shell characters.
264	Do. Neck of the stone horse at the entrance into the main hall in the same place.	....	....	....	Brāhmī	Indistinct.
265	Do. Left side of the image at the central hall in the same place.	....	....	....	Do.	Contains a name ending with the letter *ha*. In characters of about the 3rd century A. D.

C. Photographs, 1951-52

Negative Number	Locality	Description	Size of the Negative
2707	....	Seal of Paragaon Plates of Pṛithvīdēva, C. P. No. 9 of 1950-51.	Full
2708	....	Seal of Paragaon Plates of Ratnadēva, C. P. No. 8 of 1950-51.	Half
2709	....	Bangaon Plate of Vigrahapāla III, C. P. No. 1 of 1951-52 (obverse).	Full
2710	....	Do. (reverse)	Do.
2711	....	Seal of Andhavaram Plates of Anantaśaktivarman, C. P. No. 4 of 1951-52.	Half
2712	....	Seal of Andhavaram Plates of Gaṅga Anantavarman, Year 216, C. P. No. 6 of 1951-52.	Do.
2713	....	Seal of Andhavaram Plates of Gaṅga Indravarman, Year 133, C. P. No. 5 of 1951-52.	Do.
2714	....	Seal of Andhavaram Plates of Gaṅga Vajrahasta C. P. No. 7 of 1951-52.	Do.
2715	....	Seal of Chicacole plate of Nandaprabhañjanavarman (*Ep. Ind.*, Vol. XXVIII, Plate between pp. 302-03).	Do.
2716	Madras	A square granite block with a Persian inscription in four lines in the possession of Mr. J. H. Tarapore, Madras.	Full
2717	Do.	Do. . .	Do.
2718	Eran, Saugor District, Madhya Pradesh.	Standing figure of Vishṇu	Do.
2719	Do. .	General view of the inscribed Garuḍa pillar in front of the Vishṇu temple.	Do.
2720	Do. .	One of the sculptured pillars in the compound of the temple.	Do.
2721	Do. .	Another sculptured pillar in the same compound .	Do.
2722	Do. .	A third pillar in the same compound . . .	Do.
2723	Purawa, Jabalpur District, Madhya Pradesh.	Mutilated figure of a goddess under a margosa tree .	Do.
2724	Tewar, Jabalpur District, Madhya Pradesh.	Figure of a woman	Do.
2725	Do. .	Broken ornamental frieze	Do.
2726	Do. .	Figure of a woman playing on flute . . .	Do.
2727	Do. .	Bust of a woman.	Do.
2728	Do. .	Sculptured slab with an inscription . . .	Do.
2729	Do. .	Figure of a woman carrying a child . . .	Do.
2730	Bheraghat, Jabalpur District, Madhya Pradesh.	Śiva and Pārvatī (riding on Nandin) in the main temple.	Do.
2731	Do. .	Figure of Sūrya in the same temple . . .	Do.
2732	Do. .	Figure of one of the Yōginīs in the same temple .	Do.
2733	Do. .	Part of the Gallery with figures of Yōginīs in the same temple.	Do.
2734	Gurji, Jabalpur District, Madhya Pradesh.	Figures of Vishṇu and attendants inside the temple	Do.
2735	Do. .	Group of mutilated figures under a tree . .	Do.
2736	Jabalpur, Jabalpur District, Madhya Pradesh.	Standing female figure at the Mahākōshala Mahāvidyālaya.	Do.
2737	Do. .	Seated figure of Bōdhisattva at the Mahākōshala Mahāvidyālaya.	Do.
2738	Do. .	Figure of goddess Kalyāṇadēvī (in the residence of the Principal, Mahākōshala Mahāvidyālaya).	Do.

C. Photographs, 1951-52—*concld.*

Negative Number	Locality	Description	Size of the Negative
2739	....	Horiyuji Palm-leaf Manuscript containing Buddhist tracts.	Half
2740	....	Do.	Do.
2741	....	Do.	Do.
2742	....	Do.	Do.
2743	....	Do.	Do.
2744	....	Palm leaf manuscript, first set of three leaves	Full
2745	....	Palm leaf manuscript, second set of three leaves	Do.
2746	Urvaśī Island, near Gauhati, Assam.	Sculptures on the Urvaśī Island near Gauhati.	2″×2″
2747	Agartala, Tripurā	Sculptures in the Palace of the Mahārāja of Tripurā	Do.
2748	Do.	Do.	Do.
2749	Do.	Do.	Do.
2750	Dacca Museum, East Pakistan	Chittagong (East Pakistan) plate of Kantideva (*Ep. Ind.*, Vol. XXVI, Plate facing p. 316).	Do.
2751	Do.	Guṇaighar (Tippera District, East Pakistan) plate of Vainyagupta (*I. H. Q.*, Vol. VI, pp. 45 ff.).	Do.
2752	Do.	Madanapāṛā (Faridpur District, East Pakistan) plate of Viśvarūpasēna (reverse), Bhandarkar's List, No. 1691.	Do.
2753	Do.	Do. (obverse).	Do.
2754	Do.	Copper plate of Harivarman	Do.
2755	Bharaut, Vindhya Pradesh	Buddhist Pillar inscription	Full
2756	....	Naṭarāja sculpture at the temple of Bhaṭṭārikā in the former Baramba State, Orissa.	Half
2757	....	Seal of Komarti plates of Chaṇḍavarman	Do.
2758	Mandhuk, Tippera District, East Pakistan.	Mandhuk image inscription	Half
2759	....	Inscribed conch from West Pakistan	Full
2760	....	Kalachuri copper-plate from West Pakistan	Do.
2761	....	Image inscription from West Pakistan	Do.

MGIPC—S1—29 DGA/55—20-9-57—450.

List of Agents for the sale of Govt. of India Publications as on 7-12-56—*contd.*

JODHPUR—*contd.*
Chopra Brothers, Tripolla Bazar.
Mahesh Book House (R).
JUBBULPORE—
Modern Book House, Jawaharganj.
JULLUNDUR CITY—
Hazooria & Sons, Mai Hiran Gate.
Jain General House.
University Publishers.
International Book & News Co., G. T. Road (R).
KANPUR—
Advani & Co.
Sahitya Niketan.
Universal Book Stall, The Mall.
KARNAL—
Malhorta & Co.
KHANDWA—
The Suresh Trading Co.
KHURJA—
Bharati Mandir, 31-C, Nai Basti.
KOLHAPUR—
Maharashtra Grantha Bhandar (R).
KODARMA—
The Bhagwati Press, P.O. Thumsitelaiya.
KOTTAYAM—
The Vidyarthi Mittram Book Depot, P.B. No. 8.
KUMTA—
S. V. Kamat.
KAPASAU (RAJASTHAN)—
Namdhar Brothers (R).
KURNOOL—
Fineland Agencies (Regd.).
KOZHIKODE—
K. P. Brothers (R).
LUCKNOW—
Balkrishna Book Co., Ltd., Hazratganj.
British Book Depot, 84, Hazartganj.
Law Book Agency, 29-A, Katchery Road.
Ram Advani, Hazratganj.
Universal Publishers Ltd., Plaza Bldgs.
Upper India Publishing House Ltd., Literature Palace.
Soochna Sahitya Depot (State Book Depot, U. P.).
LUDHIANA—
Loyall Book Depot.
Mohindra Brothers (R).
MADRAS—
Accounts Test Institute, P.O. 760, Egmore.
C. Subhiah Chetty & Co., Triplicane.
Higginbothams.
K. Krishnamurty, Mount Road.
Presidency Book Supplies, 8, Pycrofts, Triplicane.
**Supdt., Govt. Press, Mount Road.*
Vardhachary & Co.
Simham Publishing Co.
MADURAI—
E. M. Gopal Krishna Kone, North Chitra Street.
Viveka Nanda Press, 48, West Masi Street.
MANDSAUR—
Sikhwal News Agency.
MANGALORE—
U. R. Shenoy & Sons, Car Street.
MASULIPATNAM—
Triveni Publishers.
M. Seshachalam & Co.
MEERUT—
Hind Chitra Press.
Loyall Book Depot, Chhipi Tank.
Universal Book Depot.
Prakash Educational Stores.
MORADABAD—
National Book Depot.
MYSORE—
H. Venkataramiah & Sons, New Statue Circle.
J. Nanumal & Sons, Lansdown Bldgs.
Chandra Stores, New Statue Circle (R).
NAGPUR—
**Supdt., Govt. Ptg. (M.P.).*
New Book Depot, Modi No. 3, Sitabuldi.
Western Book Depot.
NAINITAL—
Consul Book Depot.
NEW DELHI—
Ajmeri Gate Paper & Sty. Mart., 1/6B, Block, Ajmeri Gate Extn.
Amrit Book Co., Connaught Circus.
Bhawnani & Sons, Connaught Place.
Central News Agency, Connaught Circus.
Empire Book Depot, 278, Aliganj Lodhi Road.
English Book Stores, 'L' Block Connaught Circus.
Faqir Chand Marwah & Sons, Khan Market.
Jain Book Agency, Connaught Place.
Luxmi Book Store (R).
Hind Book House (R).
Jayna Book Depot, Bank Street, Karol Bagh.
Navjug Traders, Original Road, Karol Bagh.
Oxford Book & Stationery Co., Scindia House.
Ram Krishna & Sons (of Lahore), 13/13, Connaught Place.
Raj Book Depot, 1, Bengali Mal Market.

NEW DELHI—*contd.*
Saraswati Book Depot, 15, Lady Hardinge Road.
Sikh Publishing House Ltd., 70/C, Connaught Place.
Mehra Brothers, 50-G, Kalkaji.
Suneja Book Centre, 24/90, Connaught Circus.
Taneja Book & Stationery Mart, Raisina Road.
United Book Agency, 47, Amritkaur Market, Paharganj.
Venus Sales Corpn. (R), Karol Bagh, New Delhi.
ONGOLE—
Shri D. Sreekrishnamurthy, Prop. Abhyudaya Book Circulating Co.
PATHANKOT—
The Krishna Book Depot.
PATIALA—
Jain & Co., Bazar Shah Nashin.
**Supdt., Bhupendra State Press.*
PALGHAT—
Shri V. K. Ramalingam, Vadakkanthara (R).
PATNA—
Book Centre, Near B. N. College.
Pahuja Brothers, Rajendra Path (R).
Scientific Book Co. (R).
Novelty & Co. (R).
**Supdt., Govt. Printing, Bihar.*
J. N. P. Agarwala & Co., Padri-ki-Haveli.
Lakshmi Trading Co., Padri-ki-Haveli.
Moti Lal Banarasi.
POONA—
Deccan Book Stall, Ferguson College Square Road.
Imperial Book Depot, 266, Main Street.
International Book Service, Deccan Gymkhana.
N. R. Bhalerao, 602, Shanwar Peth.
Raka Book Agency.
PUDUKKATTAI—
P. N. Swaminatha Sivam & Co., East Main Street.
RAJKOT—
Mohan Lal Dossabhai Shah.
RAIPUR—
Kasimud-Din & Sons, Gole Bazar (R).
ROORKEE (U.P.)—
Cambridge Book Depot (R).
RANCHI—
Ideal Book Stores, Main Road.
REWA—
**Supdt., Govt. State Emporium, V.P.*
SECUNDERABAD (DN.)—
Hindustan Diary Publishers.
SILCHAR (ASSAM)—
Shri Nishiti Sen (R).
SIBSAGAR (ASSAM)—
T. Chuttya (R).
SHILLONG—
**Supdt., Assam Sectt. Press.*
Chapla Book Stall (R).
SAGAR (M.P.)—
Students Book Depot (R).
SIMLA—
Azad Kitab Mahal, Stall No. 13.
J. Ray & Sons (India) Ltd.
Minerva Book Shop, The Mall.
New Book Depot.
**Supdt., Himachal Pradesh Govt.*
Maria Brothers., 94, The Mall (R).
SIROHI—
Milapchand Balbebutmal Haran, Kesar Road.
SONEPAT—
United Book Agency.
SRINAGAR—
The Kashmir Book Shop, Residency Road.
SURAT—
Shree Gajanan Pustakalaya, Lower Road.
TRICHINOPOLY FORT—
S/s. Krishnaswami & Co., Teppakulam.
Palaniappa Brothers, Teppakulam.
TRIVENDRUM—
International Book Depot, Main Road.
**Supdt., Govt. Press, Travancore-Cochin.*
VELLORE—
S. Venkatasubhan, Law Booksellers.
VIJAYAWADA—
Hindnstan Diary Publishers.
UDAIPUR—
Vidya Bhawan (R).
VIZAGAPATAM—
Gupta Brothers, Vizia Buildings.
M. S. R. Murty & Co.
Book Centre, 11/97, Main Road.
WARDHA—
Swarajya Bhandar, Bhaji Market.

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* for Hindi Publications.